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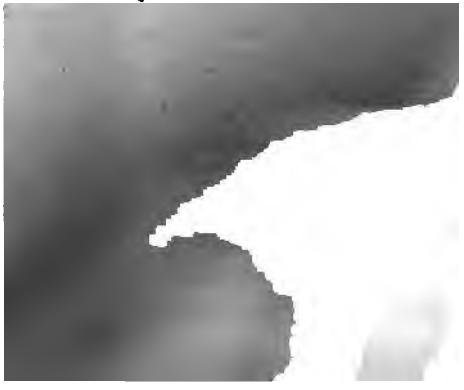
1. 6. 32.



2

THE CERTAIN EFFICACY OF THE DEATH of *CHRIST*, *ASSERTED:*

OR,

The NECESSITY, REALITY, and PERFECTION, of his Satisfaction are pleaded for: The Objections of the SOCINIANS and ARMINIANS are anſwered: The Moral Law proved to be in full Force: And the inconditional Nature of the new Covenant is demonſtrated; in Anſwer to a Book, called,

THE

RUIN and RECOVERY of MANKIND;

The Miſtakes of the Author, on various Subjects are Diſcovered and Corrected, *viz.*

The
- Annihilation of Infants.
- Imputation of Original Sin to Men.
- Charge of Sin on Chriſt.
- Imputation of his Righteouſneſs to his People.

ALSO,

The Neceſſity, and Nature of the Work of the Holy Spirit in Regeneration, are treated of: The Scriptural Account of theſe important Doctrines is clearly ſtated, and vindicated, from his, and the Exceptions of ſome others.

With a POSTCRIPT,

Proving that a Charge of Guilt is inſeparable from Puniſhment.

By *JOHN BRINE.*

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THE PREFACE.

I Apprehend, that every intelligent Reader will allow, that the various Subjects treated of in the following Sheets, are of the greateſt Importance: Becauſe the Glory of God in all his Perfections, the Honour of Chriſt, and the eternal Happineſs of his People, are intimately concerned in them. Doctrines of ſuch Moment require the moſt impartial Examination, in order to form a Judgment about them: If an Enquiry, deliberate *and* ſerious, calm *and* unbiaſs'd, *is neceſſary in any Doctrinal Points, it is evidently ſo in each of theſe Particulars, wherein, I hope I have not been negligent.*

But I am not inſenſible of the Meanneſs, *and on many* Accounts, *the* Unfitneſs *of him who has ventured in this public Manner to deliver his Thoughts of theſe evangelical Myſteries, to undertake the Defence of the Doctrines of the* true *Grace of God, of the* real *Satisfaction of Chriſt, and of the* Efficacy *of the gracious Influences of the divine Spirit, in Oppoſition to the Miſrepreſentations which the Author of the Ruin and Recovery of Mankind, gives of thoſe heavenly Truths.*

It would have been very pleaſing to me, if any Perſon furniſhed with Abilities ſuitable to a more

copious *Defence of theſe momentous Doctrines, had undertaken it, and thereby prevented a* feebler *one. The Author of which being fully perſuaded of their real Excellency and* ſingular Weight, *he cannot but* wiſh *to ſee them in the* beſt Manner *defended.*

. . . .

As I greatly deſired this, I waited a conſiderable Time, with Expectation *of ſeeing* ſo neceſſary *a Piece of Service perform'd; but have been diſappointed herein. Thinking it highly needful, that ſomething ſhould be offered in Vindication of that Faith which was* once delivered to the Saints, *in Anſwer to the Book above mentioned, and no Perſon, that I knew of, of ſuperior Abilities undertaking this Task, I could not but interpret it, as a* Call *upon me in* Providence, *to ſet about a Labour, which I know, as it* requires, *it* alſo deſerves *a* much abler Hand.

If any thing I have advanced in Favour of what appears to me to be the Doctrine of Scripture, may in the leaſt Meaſure, convince Oppoſers, *ſettle wavering* Minds, *and eſtabliſh thoſe Truths of Chriſt, which have formerly been own'd and contended for, as ſuch, by the Church of God, it will give me a* peculiar Pleaſure. *To which I think, I may ſubjoin, that ſuch is my* religious Regard *to the Principles, I undertake to defend, that it would be a Satisfaction to me, to ſee this Work, which I preſent to the pious and impartial Reader* ſink *in his Eſteem, by the Publication of a* learned *and* judicious *Defence of thoſe Principles.*

Till then, it may be this Performance, ſuch as it is, will not be wholly uſeleſs; but it may afford ſome Aſſiſtance to the common Reader, at leaſt, in his

his Enquiries about the ſublime and glorious Doctrines of the Grace of God, of the Merit and Satisfaction of Chriſt, and concerning the Work of the holy Spirit on the Souls of Men in Regeneration.

Perhaps ſome may think, that ſince Deiſm *and* Infidelity *greatly ſpread, in this unhappy Age, it is very* unſeaſonable *to oppoſe a Writer, who appears an* Advocate *for the* Chriſtian Religion, *and endeavours to ſet any* Scriptural *Doctrines in an eaſy and unexceptionable Light, tho' he may be miſtaken in ſome particular Things,* eſpecially, *when it is his profeſſed Deſign to compoſe the Differences which ſubſiſt among the Friends of Revelation, to the great Diſadvantage of that Revelation, may not this Cauſe its Enemies to* ſneer *and* triumph? *In anſwer to which I obſerve,* 1. *We are under an indiſpenſable Obligation, not only to vindicate the holy Scripture from thoſe Objections, which bold and daring Men are pleaſed to frame againſt it; but alſo to contend for the gloricus Truths therein expreſs'd, by whom ſoever they are miſrepreſented, or* corrupted, *or* oppos'd. *It ſeems to me a Conduct not the* moſt conſiſtent, *to maintain the Credibility of the Bible, and decline or cenſure an Attempt to defend and ſupport its Doctrines.* 2. *If one Chriſtian Writer takes the Liberty to oppoſe the Sentiments of other Chriſtians, why may not they be allowed to offer to* public *View, the Reaſons which induce them to embrace and adhere to thoſe Principles? Surely this can't be thought in the* leaſt unreaſonable. 3. *As for the Improvement, that Deiſts and Infidels may make of the different Sentiments of Chriſtians, to the Prejudice of the Chriſtian Revelation or Religion, unleſs I am very much* miſtaken, *far greater Advantage is given them, by a*

Connivance

Connivance *at the Errors and Miſtakes of ſuch who profeſs to maintain a Veneration for the ſacred Pages: For many of the Deiſts have Penetration ſufficient to diſcover, that the moſt* peculiar *and* myſterious *Doctrines, which one Sett of Chriſtians contend for, are really contained in the holy Scriptures, tho' other Chriſtians may think differently, and therefore they take the* impious *Freedom to diſbelieve Revelation, and deny its Authority.* 4. *An Attempt to reconcile Chriſtians, whoſe Sentiments are* oppoſite, *concerning the momentous Doctrines of a Sinner's* Juſtification *before God, and of the* Operations *of the holy Spirit in* Regeneration, *will ever prove* fruitleſs, *and greatly* prejudicial *to Truth: For* no Conceſſions *can be made to thoſe who think, that Chriſt's Righteouſneſs* alone, *is* not *the Matter of our Acceptance with God, without great Detriment to the* good old Proteſtant *Doctrine of Juſtification by Faith in* Oppoſition *to* Works. *Nor may any Conceſſions be made to thoſe, who apprehend, that the Will of Man is* actively concern'd *in Regeneration, conſiſtent with this moſt important Truth, that the Saints are the* Workmanſhip of God created in Chriſt Jeſus unto good Works. *Of this Opinion was the great Dr.* Owen, *(who was a very competent Judge in the Caſe) as appears by the Advice he gives to Miniſters, with which I ſhall cloſe my Preface.*

Hold faſt the Form of wholeſome *Words and ſound Doctrine, know that there are other* Ways of Peace, *and* Accommodation *with* Diſſenters, *than by* letting *go the leaſt Particle of Truth. When Men ſhould accommodate their own Hearts to* Love *and* Peace *they muſt not double with their Souls, and accommodate the* Truth *of the Goſpel to other Men's* Imaginations. *Perhaps ſome will* ſuggeſt *great Things of going a mid-*

dle

dle Way *in Divinity between* Diſſenters: *But what is the Iſſue for the* moſt Part *of ſuch* Propoſals? *After they have by their middle Ways raiſed* no leſs Contention, *than was* before, *between the* Extremes, (*yea when Things before were in ſome good Meaſure allayed,*) *the Accommodators themſelves, through an* ambitious *Deſire, to make good, and defend their own* Expedients, *are* inſenſibly *carried over to the* Party *and* Extreme, *to* whom *they thought to make a* Condeſcenſion *unto*; *and by endeavouring to* blacken *their Opinions to make them ſeem* probable, *they are engaged to the Defence of their Conſequences, before they are aware.* Amyraldus, *whom I look upon, as one of the greateſt Wits of theſe Days, will at preſent go a middle* Way *between the* Churches *of* France, *and the* Arminians: *What hath been the Iſſue? Among the* Churches, Diviſions, Tumult, Diſorder; *among the* Profeſſors *and* Miniſters, Revilings, Evil-ſurmiſings; *to the whole* Body *of the People,* Scandals *and* Offences; *and in reſpect of himſelf,* Evidence *of his daily approaching nearer to the* Arminian *Party, until as one of them ſaith of him he* is not far from (their) Kingdom of Heaven. (*a*) But

(*a*) *Amyraldus* was of the ſame Sentiments with the *Author* of the *Ruin and Recovery of Mankind*, ſays he, Duo ſunt igitur Genera Hominum a Chriſto redemptorum, Electi ſcilicet & non Electi. De non Electis certum eſt Fidem illis a Chriſto nullo modo fuiſſe impetratam, quam ipſi certe præſtare tenentur, & ni id faciunt, Juſtiſſime puniuntur a Deo. Ad Electos quod ſpectat, Fides illis ita impetrata fuit ut Impetratio omnem Conditionem excludat. Speciminis Animad. General. Exerc. de Grat. Univerſ. Pars III. p. 190. His Opinion was, that the Salvation of the Elect is certain and infallible, and that a conditional Proviſion of Salvation is made for the Non-Elect. The juſt Cenſure therefore which the pious and learned Dr. paſſes upon him equally *concerns* and *affects* this Author. If good Dr. *Owen* was now in Being, I doubt not but his holy Zeal for the *Proteſtant* Doctrine of the *real* Merit, and Satisfaction

But is this all? Nay but Grotius, Epiſcopius, Curcaellaeus, &c. (quanta Nomina) *with* others, *muſt go a* middle *Way to accommodate with the* Socinians, *and all that will not* follow *are* rigid *Men, that by any* Means *will defend the* Opinions *they are fallen upon. The ſame Plea is made by others for* Accommodation *with the* Papiſts; *and ſtill* Moderation, *the* middle Way, *Condeſcenſion are cry'd up. I can freely ſay, that I know not that Man in* England, *who is willing to go farther in* Forbearance, Love, *and Communion with all that* fear *God, and hold the* Foundation *than I am, but that* this is *to be done, upon other* Grounds, Principles *and Ways, by other* Means *and* Expedients, *than by a* Condeſcenſion *from the* Exactneſs *of the leaſt* Apex *of Goſpel Truth, or by an* Accommodation *of Doctrines by looſe and* general Terms, *I have elſewhere ſufficiently declared.* Let no Man deceive you with vain Pretences; hold faſt the Truth as it is in Jeſus, part not with one *IOTA, and* contend for it, when called thereunto. *The Preface to his Book againſt* Biddle, p. 55, 56.

faction of Chriſt, would engage his able Pen againſt this Writer. I ſincerely wiſh that ſome ſuch worthy Perſon, had now been employ'd in the Defence of ſo glorious a Truth.

ERRATA.

Page 10, Line 7. read unparallel'd. P. 23, l. 29. r. the human Race. P. 26, l. 1. r. I ſhall. P. 27, l. 12. r. inaſmuch. P. 34, l. 15. r. ὑπερ Χριστε δ'τομεθα. P. 53, l. 14. r. he owes it. P. 64 in the Margin, l. 6. r. pronior. P. 86. l. 14, r. infuſed. P. 98, l. 1. r. Juſtice. P. 115, l. 9. r. divers. P. 150, l. 17. r. a Senſe. P. 153, l. 12. r. cauſal. P. 156, l. 7. r. Perpetration. P. 176, l. 27. r. Milſtone. *P. 190. l. 30. r. manifeſt.* P. 209, l. 11. r. is the. P. 235. *l. 25. r.* יהוה. *P. 271*, l. 6. a Nature.

IN-

THE

INTRODUCTION.

THE Author of a Book which bears the Title of *The Ruin and Recovery of Mankind*, is of Opinion, That GOD hath choſen a certain Number of Men to everlaſting Life; and that they ſhall infallibly be ſaved thro' the Merits and Righteouſneſs of CHRIST. It is not to be doubted, but that the unalterable Love of GOD to the Elect, and their final Happineſs, as a certain Effect thereof, are Truths which appear to this Writer with the brighteſt Evidence. Since he is alſo of Opinion, that Men univerſally are intereſted in CHRIST's Death; that all are brought into a ſalvable State; or, that thro' the ſuperabundant Merit of our Saviour, a conditional Proviſion of Salvation is made for every Man without Exception. The Gentleman diſcovers a very great Satisfaction in this Scheme, (if it will *bear* that

Name, and he *likes* it ſhould be ſo called) becauſe, as he apprehends, peculiar Advantages attend it far beyond the *Calviniſtical* and *Arminian* Schemes, neither of which, as he conceives, are clearly and fully conſiſtent with the Scriptures. As this Scheme ſecures the eternal Salvation of the whole Number of the Elect, it alſo *provides* for the Happineſs of *All*; and therefore the Author thinks, that the *Calviniſt* may be fully ſatisfied with it, and the *Arminian* likewiſe. The *Calviniſt* may, becauſe it expreſſes the *Whole* of his Sentiments concerning the *everlaſting Security* of GOD's *Choſen*; and the *Arminian* has no juſt Reaſon to be diſſatisfied with it; becauſe, according to this Opinion, GOD in his immenſe Goodneſs *really wills*, and has provided *conditionally* for the Felicity of ALL. Thoſe for whom Happineſs is in a *conditional* Manner deſigned, ſuffer *nothing* by the *effectual* Proviſion which is made for the Elect: And on the other Hand, ſuch as are choſen to eternal Life, are not brought into a State of the *leaſt Uncertainty* by GOD's *Intention* to ſave Some who never may be, nay, *it is certain*, who *never* will be *ſaved*.

The *ingenious* Author ſuſpects, that thoſe who diſapprove of this Scheme, are *ill-natured*, and love not their *Neighbour* as themſelves (*a*). The Reaſoning in his Book would have loſt *Nothing* of its *Beauty* and *Force*, if he had ſpared this *Reflection*.

I humbly hope we *want* not *Compaſſion* to our *Fellow-Creatures*, but we would not be led by Pity to Men into any Principles that are *diſhonourable* to the divine Perfections, *everſive* of CHRIST's Satisfaction, and which in *Reality*

(*a*) Page 245.

leave

leave them under an *Impoſſibility* of Salvation, notwithſtanding GOD *intended* their Happineſs; all which *neceſſarily* follow upon his *Sentiments*, as may hereafter appear.

This Work will conſiſt of four Parts: In the Firſt I ſhall endeavour to prove the limited Extent of the Death of CHRIST, and the certain Salvation of all thoſe for whom he died. In the Second, the Objections which are uſually urged by the *Arminians*, and others, will be anſwered. In the Third I ſhall attempt to prove the Impoſſibility of the Salvation of the Non-Elect, upon the Suppoſition of no other than a *conditional* Proviſion of Salvation being made for them. In the Fourth Part I ſhall attend to what he delivers on the Subjects of the Imputation of original Sin to Men, the Charge of Sin on CHRIST, and the Imputation of his Righteouſneſs to his People.

PART I.

CHAP. I.

Contains the Firſt Argument to prove the limited Extent of CHRIST's *Death.*

IN this firſt Part I propoſe to enter upon the Conſideration of the Extent of the Death of CHRIST; whether he died for all Mankind, or a Part of the human Nature only. This is a Queſtion of very great Moment, and is a Point which has been much conteſted. Some affirm, That he died for all Men; as well for thoſe who are damned, as for ſuch who are eternally ſaved. Others deny it; and (for *very weighty* Reaſons as they think) conceive he expired on the Croſs for none but thoſe who enjoy eternal Felicity. In my Apprehenſion the Truth lies on this Side of the Queſtion: For the Support of my Opinion, I ſhall in this Chapter preſent the Reader with an Account of the *Nature* and *Effects* of divine Love, of which CHRIST's Death is ſuch an amazing Inſtance, that ever hath, and eternally will, fill Angels and Saints with the greateſt Admiration and Aſtoniſhment. Divine Goodneſs was the impulſive Cauſe of the Sufferings of the Redeemer, in order to the Salvation of Sinners.

I. The Love of GOD the Father, is abundantly diſplay'd in this wonderful Tranſaction (*a*).

(*a*) *John iii, 16.*

From

From the many *ſtrong* Expreſſions concerning the Love of GOD, which *induced* him to put his *Son* to *Death* for Men, it may *reaſonably* be concluded, that *all thoſe* for whom he died, were the Objects of his Favour, taken in its *moſt comprehenſive* Senſe. If no greater Inſtance of divine Goodneſs *ever* was, *is*, or *will* be, given to Men, than that of CHRIST, as a *Sacrifice* for them, then more *intenſe*, *immutable*, and *inſeparable* Love GOD bears to *None*, than to *Such*, for *whom* CHRIST became an atoning Sacrifice. Now I cannot conceive, that a Decree to *eternally puniſh*, and the Execution of that *Decree*, can conſiſt with an *Intereſt* in the rich, inconceivable, and inſeparable Love of GOD; if it may, then a *certain* Concluſion of being happy, cannot be drawn from an undoubted Evidence of an Intereſt in the good Will and Favour of GOD. For according to this Suppoſition, a Perſon who is *beloved* of GOD, may *eternally periſh*, or ſuffer his awful *Vengeance*, than which, *nothing* ſeems *more* abſurd to me. With reſpect to the Nature and Properties of the Love of GOD, we may obſerve as follows:

1. It is infinite: No Tongue can fully expreſs it, or any Mind comprehend it, it *paſſes Knowledge* (*c*). The *moſt* extenſive Ideas that a *finite* Underſtanding can frame about Divine Love, are *infinitely* below its *true* Nature. The Heaven is *not* ſo *far* above the Earth, as the Goodneſs of GOD is beyond the *moſt raiſed* Conceptions we are able to form of it; it is an Ocean which ſwells higher than all the Mountains of Oppoſition, in ſuch as are the Objects of it; and it is a Fountain from which flows all neceſſary Good to

(*c*) *Epheſians iii, 19.*

thoſe who are intereſted in it. Since therefore all Men have not an Intereſt in this rich and ſuperabounding Grace of GOD, all Men are not the Subjects of Redemption by CHRIST.

2. The Love of GOD is immutable; divine Favour is ſubject to no Viciſſitude; GOD is *without any Shadow of turning* (*d*). *The Mercy of the Lord will be to everlaſting* upon ſuch, towards whom it acted in Favour of, *from everlaſting* (*e*). Thoſe to whom GOD was *gracious* in his eternal Counſels, and for whom he provided a *Ranſom* (*f*), he cannot execute his *Vengeance* upon, without a *Change* in his *Affection*, and an Alteration in his Purpoſes. If therefore all Men are not ſaved, but ſome fall under the Infliction of divine Penalty, all Men were not the Objects of that Love which gave CHRIST as a *Sacrifice* for Sin; and of Conſequence, not intereſted in his Death. The Redemption he has wrought, or *obtained*, by his *Blood*, is not of larger Compaſs, than is that Love, as an Effect of which, he was conſtituted a Redeemer and Saviour.

3. The Favour and Love of GOD is inſeparable. This moſt delightful and important Doctrine the *Apoſtle clearly aſſerts*, and largely treats of (*g*): What Love of GOD that is, from which there can be no *Separation*, is eaſily to be collected from the Scope and Deſign of the Place; it is that good Will and Favour of GOD which determined him to give his Son for Sinners. *He that ſpared not his own Son, but delivered him up for us all, How ſhall he not with him alſo freely give us all Things?* From hence it evidently appears, That the Love which it was the

(*d*) James i, 17. (*e*) Pſalms ciii, 17. (*f*) Job. xxxiii, 24. (*g*) Romans viii, 32, 35, 36, 37, 38, 39.

In-

Intention of the inſpired Writer to prove a Separation from, is *impoſſible*, is that which was the impulſive Cauſe of CHRIST's Death. This affords us an irrefragable Argument that he died for Some only, and not for Men univerſally. In order to invalidate its Force, it muſt be demonſtrated, that the Love of GOD which is *inſeparable*, was *not* the *Cauſe* of CHRIST's Death; or that thoſe for whom he ſuffered, are not the *Objects* of it; or elſe, that tho' Men are intereſted in the inſeparable Love of GOD, they may eternally periſh.

II. The certain Effects of divine Love which gave CHRIST to die for miſerable Sinners, I cannot but apprehend are ſo many *weighty* Objections againſt the *unlimited* Extent of his Death.

1. Election to Salvation reſults from it: Thoſe who are the Objects of divine Favour, are not included in the Decree of *Reprobation*; they are not *appointed to Wrath, but to obtain Salvation by Jeſus Chriſt*. There is a *certain* Connection between the Love of GOD, and an Ordination to Life, as between *Cauſe* and *Effect*; hence, ſays the *Apoſtle*, *We are bound to give Thanks always to God for you Brethren beloved of the Lord, becauſe God hath from the Beginning choſen you to Salvation* (*b*). And therefore, Redemption which ſprings from the ſame Cauſe as Election doth, is of no *larger* Compaſs than is that gracious Decree: For this Reaſon; it is only in the Name of the Elect, that this remarkable Challenge, with a View to the Death of CHRIST, as the Foundation of it is expreſſed, *Who ſhall lay any Thing to the Charge of God's Elect? It is God that juſtifies. Who is he that condemneth? It is Chriſt that died* (*i*).

(*b*) 2 Theſſalonians ii, 13. (*i*) Romans viii, 33, 34.

2. Adoption is an Effect of the ſame Love: Such who are the Objects of divine Goodneſs, Grace, and Favour, enjoy the Dignity and Privileges of Sons: *Behold what Manner of Love the Father hath beſtowed upon us, that we ſhould be called the Sons of God* (*k*). If Filiation is not connected with the rich Grace of GOD, or doth not ſpring from it, as a certain Effect thereof, to what Purpoſe are thoſe Words expreſſed? Adoption is to the Praiſe of the Glory of that Grace, *according to the Riches* of which we have *Redemption through Chriſt's Blood* (*l*). And therefore, that Blood was ſhed for thoſe, and *thoſe only*, who are dignified with the Relation of Sons to GOD; which, we know is not *true* of *all* Men.

3. Vocation is a Fruit of *that Love* which delivered CHRIST to Death for Sinners: Such to whom GOD appointed him to be a SAVIOUR, to them he was *gracious* in his eternal Counſels, or *loved with an everlaſting Love*; and thoſe whom he *loves with an everlaſting Love*, he draws with *Loving Kindneſs* (*m*). In his appointed Time he quickens all ſuch to whom he bears an infinite Affection. It is evident from what has been before obſerved, that all for whom CHRIST died, are the Objects of the infinite, immutable, and inſeparable Love of GOD; and therefore, they who are quickened by divine Grace, and *only* they, are intereſted in a dying SAVIOUR.

4. Eternal Life ſprings from that Love which was the impulſive Cauſe of CHRIST's Death: The Happineſs of Heaven is an eminent Gift of divine Grace; but great as *it is*, the Goodneſs

(*k*) 1 John iii, 1. (*l*) Eph. ii, 6, 7. (*m*) Jer. xxxi, 3.

of

of GOD *ſhines* with *as bright* a Luſtre in the Gift of CHRIST *for us*, as in the Communication of *all* that *Bleſſedneſs to us*. That was ſuch an Act of Favour, as is not to be *exceeded* by *any* Inſtance of *Kindneſs whatever*; ſince Heaven is the Fruit of GOD's *good Pleaſure* (*n*), *i. e.* of his rich Grace and Goodneſs, as the Gift of CHRIST was, *it is*, and *will* be, beſtowed on all thoſe for whom he was given. The Reaſon is evident: Two Effects ariſing from the ſame Cauſe, are *equally* and *certainly* produced by it; the *one*, as well as the *other*. Each of the Things we have mentioned, the *Apoſtle* includes when he thus reaſons, *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all Things* (*o*)? All Men receive not *all Things*; and therefore, CHRIST died for *ſome* Men *only*.

II. The happy Subjects of Redemption are Objects of the *moſt* intenſe Love, of the Author of that Redemption: A *greater* Inſtance of Compaſſion to Sinners is not, or can be, given by a SAVIOUR, than *dying* for them. This is conſtantly repreſented as the *higheſt* Act of Friendſhip, good Will, and Favour. If therefore, we will form our Judgment of the Affection of CHRIST to ſinful Men, from the *moſt amazing* Proof he has given of it, we ſhall find ourſelves obliged to allow, that *greater* Love he bears to *None*, than to *Such* on whoſe Account he endured the Ignominy, Reproach, and Cruelty of the Croſs. When the Church expreſſes her warmeſt Senſe of CHRIST's Love to her, ſhe inſtances in his *Sufferings* for her; *Unto him that loved us, and waſhed us from our Sins, in his own Blood*;

(*n*) Luke xii, 32. (*o*) Rom. viii, 32.

which

which the *Apoſtle* alſo doth, *Who loved me, and gave himſelf for me* (*p*). Can it be thought, that ſuch as were in *Hell*, were intereſted in this *moſt* intenſe Love of the Redeemer; or, that *Judas* had the ſame Share in the tender Affection of a SAVIOUR, as *Peter?* May it be imagined, that the unparalled Compaſſion of CHRIST which determined him to die for Sinners, will not induce him to communicate to them *whatever* is *neceſſary* to their Salvation, *eſpecially* as that was the *End* he *intended* in dying for them? Surely not! An Opinion *more derogatory* to the Glory of the Love of CHRIST, than is *this*, that he withholds from *many* for *whom* he ſuffered; that which is *abſolutely* requiſite to the Knowledge of himſelf as a SAVIOUR, which he *certainly* doth; if he died for *all* Men (for many enjoy not an *external* Revelation) will not ſoon be invented. Strange! It is *beyond all* Imagination that CHRIST ſhould *ſo* love *Multitudes*, as to die for them, to whom a Diſcovery of his having ſo done, is *not* in Providence *afforded*. With Regard to the Nature of the Love of CHRIST, the ſame might be obſerved of it, as has been of the Father's: That it is *immenſe*, *invariable*, and *inſeparable*. He *is the ſame Yeſterday, and To-day, and for ever* (*q*). His Affection to Sinners is infinitely above *any Change*. That which might be thought to extinguiſh the Flame of Love in his Breaſt towards them, if any thing could, he full knew when firſt he loved them; *i. e.* their own *Unworthineſs*. Since therefore, notwithſtanding that, he *reſolved* to love them, and *died* to render them happy, that will not diminiſh his Affection to them, or ſeparate them from his Favour. If therefore he

(*p*) Rev. i, 5. Gal. ii, 20. (*q*) Heb. xiii, 8.

ſhall

ſhall ſentence any of thoſe to the Regions of Darkneſs, and Horror, for ever, for whom he ſuffered, they are ſuch whom he *ever loved*, and *eternally* will love; even as *intenſely* as thoſe whom he fills with pure Delights, by ſhedding the Rays of his Glory around, upon, and in them, in Heaven. When it ſhall be proved that CHRIST did not *love* thoſe for *whom* he *died*, or that his Love is *mutable*, may cool, be extinguiſhed, that Fury and Hatred may take Place thereof in his Heart; then, and *not till* then, (which never will be) may the Doctrine of the *univerſal* Extent of his Death be eſtabliſhed.

III. Thoſe Perſons for whom CHRIST died, are the Objects of the Love of the holy Spirit. Such as are intereſted in the good Will of the Father, and Son, have an Intereſt in the ſpecial Grace and Love of the Spirit; for as the Trinity of Perſons are undivided in their Eſſence, their Affection and Love is equal, and extended to the very ſame Objects. Now, as it hath been proved, (and as I hope beyond all juſt Exception) that thoſe who are the Purchaſe of CHRIST's Blood, have a peculiar Intereſt in the Love of the Father, and Son, it is reaſonable to conclude, that they are infinitely beloved of the holy Spirit; and if ſo, as the Father appointed the Son a SAVIOUR to them, and the Son graciouſly condeſcended to take that Capacity upon him, and acting in that Character, hath redeemed them from all Iniquity: The holy Spirit who bears the ſame Affection to them, as the other divine Perſons do, and unites with them in the kind Deſign of their Salvation, will not fail to regenerate, ſanctify, and preſerve them, to a future State of Bliſs. Hence therefore we may conclude, that thoſe in whom the Spirit of GOD implants not Grace, and a di-

vine

vine Life as a Meetneſs for Heaven, are not the Objects of redeeming Love, or intereſted in the Death of CHRIST. The Doctrine of univerſal Redemption, is inconſiſtent with a peculiar and ſpecial Work of Grace on the Hearts of ſome Men, in order to their final Happineſs. Such to whom CHRIST is a Redeemer, the Spirit is a Sanctifier. He is not a Sanctifier to all Men; neither is CHRIST a Redeemer to all. I cloſe this Chapter with obſerving, That the Opinion of *univerſal* Redemption infinitely derogates from the Love of the Father, Son, and Spirit, repreſents it as mutable, like that of a Creature; and therefore that Opinion cannot be true.

CHAP. II.

Contains a ſecond Argument in Favour of the limited Extent of CHRIST's *Death.*

THE End of CHRIST's Death hath always been acknowledged a *principal* Point in the preſent Controverſy. According to the Apprehenſions Men have of the Deſign of his Sufferings, are their Sentiments of the Extent of his Death: That he died for All, without Exception, as the *Arminians* conceive, or that his Death is limited to Some, as the *Calviniſts* think; and therefore, our moſt *ſerious*, *diligent*, and *impartial* Enquiry, is here *abſolutely* neceſſary, if we would diſcover, embrace, and adhere to *Truth* in this *important* Article of *Faith*. The End of CHRIST's Death may be conſidered, as it bears Reſpect to GOD the Father, to himſelf, and to Men.

I. GOD

I. GOD had in View his *own* Glory, as the *ultimate* End in delivering up his Son to Death. 1*ſt*, The Praiſe of his *glorious* Grace: he took this moſt *ſurpriſing* Step, that his *free*, *Sovereign*; and *immutable* Love, might be diſplay'd in the *fulleſt* Manner. 2*dly*, In this *extraordinary* Tranſaction, he had a Regard to the Honour of his Law, which we have *dreadfully* violated, and are ſubject to the *Condemnation* of, on that Account. 3*dly*, The Glory and Vindication of his Juſtice was one *End* propoſed in this Affair, or that he might appear to be juſt and righteous in ſaving Sinners.

II. The End with Reſpect to CHRIST himſelf, was twofold. 1. That he might have the Satisfaction and Pleaſure of *ſeeing thoſe* for *whom* he died, *compleatly* happy for ever. 2. That he might receive *Glory* and *Praiſe* from them, on Account of that Salvation he effected by his *Sufferings* and *Death* for *them*.

III. The End reſpecting thoſe for whom he ſuffered, is now to be attended to. This was either to put Men into a *ſalvable* State, that is to ſay, to procure a *Poſſibility* of their Salvation on *certain Conditions*; thus the *Remonſtrants* think. Or the Intention of his Death was to *actually* ſave and bring Men to *Heaven*, which ſeems to me to be the Truth of the Caſe. In Order to clear up, and confirm this *weighty* Point, I ſhall give the Reader a *general* View of the Deſign of GOD, and CHRIST, in this *ſingular* Tranſaction; and alſo a more *particular* one.

1*ſt*, Let it be obſerved, That the Father, and Son, unite in the End and Deſign of his Sufferings. The Intention was the *ſame* in both: In the Father who delivered up our SAVIOUR to Suffering, and in CHRIST who *voluntarily* ſuffered

fered for us, his Pleaſure conſiſted in a *Compliance* with, and *Performance* of, the Father's *Will.*

2*dly*, This in *general* was the Salvation of Sinners. The End propoſed in the Incarnation and Sufferings of the Redeemer, was the *Welfare* and *Happineſs* of offending Creatures; and the Goſpel which brings us this *welcome* Report, is *highly deſerving* of the *moſt grateful* Reception: *It is a faithful ſaying, and worthy of all Acceptation, that Chriſt Jeſus came into the World to ſave Sinners* (*r*). The Deſign of our LORD's Appearance was this, That his People *might have Life, and that they might have it more abundantly* (*ſ*), *i. e.* That they might be the happy Subjects of a divine Life *now*, and poſſeſs *eternal Life* hereafter. It therefore was not a bare *Poſſibility* of Salvation, or a *conditional* Grant and Promiſe of Life, that CHRIST came to obtain; but the *End* of his Coming, was to effect *Eternal Redemption*; and this he *actually* and *really* obtained before his Aſcenſion to Glory (*t*). I apprehend that it will contribute much Light and Evidence in this Matter, to conſider well the Covenant of Grace. (1.) CHRIST the Mediator of this Covenant was a *Head*, either to all Men, or to ſome only, that is, an *influential* Head, from whom Grace, Holineſs, and Life, are derived; for here I do not ſpeak of him as a Head of *mere* Dominion and Rule, ſuch he is to Angels, to the apoſtate Spirits, and to Men univerſally, but as a Head of Life, and Influence, which he only is to his Body, the Church, who are the *Elect* of GOD *alone*. (2.) Theſe Perſons *only* can be intereſted in the Covenant of Grace; the Reaſon of which is, CHRIST in that Covenant is conſtituted a Head

(*r*) 1 Tim. i, 15. (*ſ*) John x, 10. (*t*) Heb. ix, 12.

to

to all thoſe who are included in it, in order to communicate to them, the Bleſſings therein promiſed; and therefore, none but ſuch to whom he is a Head of Life, and Influence, are within the Compaſs of that Covenant. (3.) It is clearly deducible from the Promiſes of the new Covenant, that GOD and CHRIST, *really* and *fully* intended the Salvation of all the Perſons to whom thoſe Promiſes are made. For this Covenant compriſes all ſpiritual and eternal Bleſſings; or they are all granted and promiſed therein. Hence *David* ſpeaks of this Covenant as including the Whole of his *Salvation, This is all my Salvation, and all my Deſire* (*u*). Herein the Affair of the Sufferings and Death of CHRIST, was ſettled as a Condition required of him, and agreed to by him, in order to viewing his Seed, enjoy the great and glorious Benefits therein given to them. But of theſe Things more will be ſpoken hereafter.

I proceed to give the Reader a more particular View of the End of our SAVIOUR's Death.

I. Both the Father and CHRIST intended the Expiation of the Guilt of thoſe for whom he ſuffered.

1. This was the Intention of the Father. It was his Will *not to impute Sin* to Thoſe *whom he reconciled to himſelf* by the Death of his Son. He charged their Guilt on CHRIST their Surety, and they ſtand clear of all Sin in his Sight; and if he is not *diſappointed* of his End, they are conſtituted, or made righteous. *For he hath made him to be Sin for us who know no Sin, that we might be made the Righteouſneſs of God in him* (*x*).

(*u*) 2 Sam. xxiii, 5. (*x*) 2 Cor. v, 21.

2. This

2. This alſo was the Deſign of CHRIST: The *Lamb of God* had not bore the *Iniquities of many*, but that he intended to remove them into an everlaſting Oblivion, as the Antitype of the Scape Goat; *Once in the end of the World, hath he appeared to put away Sin by the Sacrifice of himſelf* (*y*). The Father's Will to impute Sin to CHRIST, and his Compliance therewith, evidently prove, that both deſigned the Diſcharge of Sinners from Guilt, which is a conſiderable Branch of Salvation.

II. A farther End in View was, to ſecure Life to miſerable and dead Sinners.

1. The Father propoſed this gracious End in the Miſſion of his Son: *In this, was manifeſted the Love of God towards us, becauſe that God ſent his only begotten Son into the World, that we might live through him* (*z*). The evident Import and plain Senſe of theſe Words is, that GOD intended the Life of ſinful Men in ſending of CHRIST.

2. Our Saviour had the ſame thing in View, in coming into the World; of this he clearly informed his Diſciples; *I am come, that they might have Life, and that they might have it more abundantly* (*a*). The Life of Sinners who are *naturally* dead in *Sin*, was one eminent Part of the *Joy* that was ſet before CHRIST, which cauſed him *to endure the Croſs, and deſpiſe the Shame* (*b*) attending it.

III. Our Holineſs or Sanctification was one End of his Death. In ourſelves we are *morally impure* and *unmeet*, for the Fruition of GOD, CHRIST *ſanctified himſelf*, or ſet himſelf apart to Death, that thoſe for whom he died, might be made holy; *for their Sakes I ſanctify myſelf, that*

(*y*) Heb. ix, 26. (*z*) 1 John iv, 9. (*a*) John x, 10. (*b*) *Heb. xii, 2.*

they

they alſo might be ſanctified, through the Truth; ſanctify them, through thy Truth; thy Word is Truth (*c*.) His Deſign in the Gift of himſelf for the Church was, that he might *ſanctify and cleanſe it with the waſhing of Water by the Word* (*d*).

IV. The Redeemer deſired that all thoſe might be eternally happy for whom he laid down his Life. Such was that love he bore to Sinners, that he was not leſs intent on their Welfare and Happineſs, than on his own Glory; he could not be content to dwell in Heaven *alone*, or without *them*, to ſee his Glory, and participate of Bliſs, in the preſence of his Father with him; *except a Corn of Wheat fall into the Ground and die, it abideth alone* (*e*). In which Words it is the Deſign of our Lord to acquaint his Diſciples with the Neceſſity of his Death, in order to the Felicity of his People, and of his propoſing their Happineſs, as the End of his dying for them. From theſe Things it appears very evidently, that it was not a *mere Poſſibility* of Salvation which God and Chriſt propoſed in his Death, but the *actual*, *real*, and *certain* Salvation of all ſuch for whom he ſuffered.

V. The Means uſed to this Purpoſe are moſt *proper* and *effectual*, to queſtion which, is highly blaſphemous. It would be an *impious* Impeachment of divine Wiſdom to imagine, that God in any of his Works, uſes Means not ſuited to attain his End. The Death of Chriſt, as it was a moſt gracious Method of ſaving Sinners, ſo it is an effectual one: This cannot be denied without imputing *Folly* to him, who *is* the *Fountain* of Wiſdom.

(*c*) John xvii, xix,—Verſe 17. (*d*) Eph. v, 26.
(*e*) John xii, 24.

1. By the Imputation of Sin to Chriſt, and the Inflictiön of Puniſhment on him, the infinite Diſpleaſure of God againſt it, *is fully* diſcovered, and from hence ariſes the real and certain Remiſſion of it, *in whom we have Redemption through his Blood the Forgiveneſs of Sins (f).* From this Definition of Redemption it is clear, that it conſiſts in the Pardon of Sin; thoſe therefore, whoſe Sins are not remitted, are not the Subjects of Redemption.

2. Chriſt's Subjection to, and ſuſtaining of the Laws Curſe, is a full Vindication of its Honour, and is the *gracious* and effectual Method which was appointed by infinite Wiſdom to ſecure our Deliverance from the dreadful Menaces thereof, *Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us (g).*

3. The Death of the bleſſed Jeſus was deſigned to bring about our Reconciliation with God: His Subſtitution in our Room, bearing our Guilt, and undergoing the Penalty due to us, are *undeniable* Proofs thereof. And ſince his Death was *penal*, it muſt be *ſatisfactory* to the Law and Juſtice of God. Hence we read, That *the Chaſtiſement of our Peace was upon him, and that with his Stripes we are healed (h).* As the End deſigned in *cutting off the Meſſiah*, was to *make Reconciliation for Iniquity (i)*, that gracious End is accompliſhed; for *Peace* is made *by the Blood of his Croſs (k)*; ſo that *when we were Enemies, we were reconciled to God by the Death of his Son (l).* Upon the Whole, it is very evident, that it was the kind Intention of God and Chriſt by his Death, to *effectually* ſecure the *certain* Salvation of *all* thoſe for whom he died; unleſs therefore they are

(*f*) Eph. ii, 7. (*g*) Gal. iii, 10. (*h*) Iſa. liii, 5.
(*i*) Dan. ix, 24—26. (*k*) Col. i, 20. (*l*) Rom. v, 10.

diſ-

diſappointed of the *End* they intended, unleſs their Deſign is rendered *abortive*, and unleſs the Redeemer died in *vain:* All ſuch for whom he ſuffered, will *certainly* be ſaved; and therefore, ſince all Men are not ſaved, all Men are not intereſted in the *atoning Sacrifice* of Chriſt; nor was his Death intended as a Means of the Salvation of every Man without Exception, which was the important Point to be proved.

CHAP. III.

Contains a third Argument in Favour of the limited Extent of CHRIST's *Death.*

I. THE very *different* Appellations, which, in the Scripture, are given to *Such* for *whom* Chriſt died, from thoſe which *others* bear, deſerve our *particular* Conſideration. They ſuggeſt to us that *ſpecial* and *peculiar* Intereſt, which the *former* have in the Compaſſion and Love of Chriſt, and *in* his *ſaving* Benefits; and that the latter are *not* the *Objects* of his Favour; that he had not the *ſame Deſign* concerning them; and that they ſhare *not* in the happy *Effects* of his Sufferings and Death.

1. They are called, the *Sheep* of Chriſt, by which may be ſignified their Diſpoſition to wander, their Diſtance from God in their natural State: This is alſo expreſſive of the Redeemer's Concern about them, and of his *peculiar* Intereſt in them, as *diſtinguiſhed* from *others*. Our Lord ſpeaks ſeveral Things of theſe Perſons, which he no where expreſſes, concerning the reſt of Man-

kind, that may *juſtly* lead us to conclude, he had formed ſuch Reſolutions about them, as he had not taken up about the *Goats*, *viz.* That he *muſt* bring *them* (*m*), that *they hear his Voice*, that *he knows them*, that *they follow him*, that *he gives to them eternal Life*, that *they ſhall never periſh*, that *none ſhall pluck them out of his Hand*, nor *out of his Father's Hand* (*n*); nothing like theſe Things is *ever* declared of others; and therefore, we have no Reaſon to think it was the *Intention* of Chriſt to ſave *Such* to whom this Character is *never* applied. We are plainly told, That for theſe Perſons Jeſus Chriſt died: *I lay down my Life for the Sheep* (*o*). If it be ſaid, This is *certainly* true, becauſe he died for all Mankind, of whom they are a Part; but that from hence it is not to be proved that he ſuffered not for others alſo. I anſwer, (1.) Its no where ſaid, he died for ſuch as are repreſented under the *oppoſite* Character of Goats; if this had been *any where* expreſſed, that would have been a *demonſtrative* Proof of the *univerſal* Extent of Chriſt's Death; but it falls out to the *great Diſadvantage* of this Opinion, that *no Hint* of ſuch a Nature is to be found in all the Scripture.

(2.) It is the Deſign of our Saviour to ſet forth his *particular* and *ſpecial* Regard to theſe Perſons in *Diſtinction* from *all others*, when he calls them his *Sheep*; which upon a *due* Conſideration of the Things before obſerved, cannot well be denied. And therefore, when he ſays, *I lay down my Life for the Sheep*, his Intention is to repreſent this Act as a *ſingular* Inſtance of his *good Will* and *Favour* to *them*, as they ſtand *diſtinguiſhed* from others; of conſequence *others* are *not* intereſted in

(*m*) John x, 16. (*n*) Verſe 27, 28, 29. (*o*) Verſe 15.

his

his *Death.* (3.) I ſuppoſe it will be granted, that eternal Life is *only* given to the Sheep, not to the *Goats*, *who* in Judgment will be placed at the *Left Hand* of Chriſt, upon *whom* an *awful* Sentence of Condemnation will be pronounced, and *dreadful* Puniſhment will be inflicted: as therefore the *Omiſſion* of the exceptive Particle *only*, when our Saviour ſays, *To them I give eternal Life*, leaves no room to think he alſo gives eternal Life to others; ſo the *Omiſſion* of that Particle when he ſays, *I lay down my Life for the Sheep*, is no *juſt* Objection to the Limitation of his Death to *them*; for it is here as plainly underſtood as there, and the whole Scope of our Saviour's Diſcourſe leads to that Senſe, as I can't but think muſt be evident to every *impartial* Enquirer.

2. Sons and Children are Characters given to ſuch for whom the Redeemer ſuffered. From the ſeveral Places in which theſe Perſons are honoured with theſe Titles, and Chriſt is ſaid to die for them, it evidently appears, that it was the Intention of God to ſave them through his Sufferings and Death; for they were to be *gathered together in one* (*p*), and to be brought *to Glory* (*q*). In order to which, Chriſt was made *perfect thro' Sufferings*, on their Account; *viz.* a *perfect Saviour.* This was by his *undergoing* all that the Law and Juſtice of God required to their Diſcharge. He was made a *perfect* Saviour to *None* in his Death, but to thoſe who are *Sons*; and therfore *None* but ſuch who are Sons, have an Intereſt in his Death.

3. Church is an Appellation by which thoſe Perſons for whom Chriſt ſuffered, are *diſtinguiſhed*

(*p*) John xi, 52. (*q*) Heb. ii, 10.

from others. It will (as I ſuppoſe) be readily acknowledged, that the *Whole* of *Mankind* are not deſigned by *this Character*, but *only* the *Church of the Firſt-born who are written in Heaven*. Now if it was the Intention of the *Apoſtle* to repreſent the ſpecial Love of Chriſt to thoſe who are ſaved, (which cannot reaſonably be called in Queſtion) where he mentions Chriſt's giving himſelf to that End (*r*), there is the cleareſt Reaſon to think that his Death is a *full Proof* of that *peculiar* Affection which he bears to the *Saved-Ones*; for that *alone* is here produced as ſuch an *Evidence*; and therefore, his Death is limited to the *Church* of the *Firſt-born*, nor are any others intereſted therein.

4. Another *Title* given to theſe Perſons, is the *Body* of Chriſt: This is expreſſive of that *fœderal* Union which ſubſiſts between him and them. He is the Head, and they are the Members. By Way of Diſtinction from others, he is declared to be *the Saviour of the Body* (*ſ*): Such Chriſt is to them, and to them *only* for whom he died. He cannot with any Propriety be called a Saviour of them who are not *ſaved*; he freed not *them* from the Curſe of the Law on *whom* it is inflicted; he redeem'd not *them* from Hell *who ſuffer* eternal Vengeance there, ſince Chriſt is not a Saviour to thoſe who periſh, but only to *his Body*, *the Church of the Firſt-born*, *who are written in Heaven*, and Salvation ariſes from his Death as the meritorious and procuring Cauſe thereof; they are the *only* Perſons for *whom* he died, to *whom* that Title *properly* belongs, who are not *all* Men is *moſt certain*.

(*r*) Eph. v, 25, 26. (*ſ*) Verſe 23.

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5. The *Elect* is another Name by which they are *known*. That the *Choſen* of God, are the *only* Perſons, againſt whom a Charge of Guilt *cannot* be exhibited, appears very plainly, from this Challenge of the Apoſtle in *their* Behalf: *Who ſhall lay any Thing to the Charge of God's Elect? It is God that juſtifies. Who is he that condemneth? It is Chriſt that died* (*t*). Others are under the *Imputation* of Sin, a *Sentence* of *Condemnation*; and that Sentence will certainly be *executed* upon them. In the Opinion of the *Apoſtle*, the Death of Chriſt is a ſufficient Security, from a Charge of Offence, and a Sentence of Condemnation; and therefore, ſuch for whom he died, to *them*, Sin is not imputed; nor, is *any Curſe* pronounced againſt *them*, conſidered as intereſted in his Death, which Things are true of the Elect of God *only*, in whoſe Name *alone*, this Challenge is expreſſed. The The ſame Thing is evident from two Places of Scripture compared together, the Firſt is, *Heb.* xii, 23. *To the Church of the Firſt-born.* The Second is, *Eph.* v, 25. *He loved the Church, and gave himſelf for it.* The Church conſiſts of ſuch Perſons *only*, who are *written* in Heaven; *viz.* Who are elected to Everlaſting Life, for theſe Chriſt is ſaid to die, or *give himſelf:* And to ſay that he died for others alſo, is to ſpeak beſide the Scripture.

II. Others of human the Race are as plainly diſtinguiſhed from them, by very different Characters.

1. They are called *The Reſt: The Election hath obtained it, and the Reſt were blinded* (*u*): It is expreſly aſſerted, that Chriſt died for the Former, but of the Latter, no ſuch Thing is.

(*t*) Rom. viii, 33, 34. (*u*) Chap. xi, 7.

any where intimated; and therefore to affirm that he died for Men *univerſally*, is to extend his Death *far beyond* what the Scriptures do. As for thoſe *general* Expreſſions, *the World*, *the whole World*, it can never be proved, that they include Perſons of theſe *different* Characters, the *Election*, and the *Reſt*; and therefore, from thoſe Expreſſions it cannot fairly be inferred, that Chriſt died for the Elect, and Reprobates alſo, which is the Point to be demonſtrated.

2. The *World* is another Title under which they paſs, by way of Diſtinction from the People of Chriſt: *I pray for them, I pray not for the World, but for them which thou haſt given me, for they are thine* (*x*). *If ye were of the World, the World would love his own; but becauſe ye are not of the World, but I have choſen you out of the World; therefore the World hateth you* (*y*). To eſtabliſh the Doctrine of the *unlimited* Extent of Chriſt's Death, it ought to be proved, That *that* World is redeemed, out of which, the *Church* of God is ſaid to be redeemed (*z*); and therefore was *not* redeemed *together with it*.

3. They have the Character of *Goats*: The Sheep he will *ſet at his Right Hand, but the Goats on his Left* (*a*). Our Lord expreſly declares, *He laid down his Life for the Sheep*; but he never ſays any thing *like* it of the GOATS. His Sheep he knows, bears a great Reſpect to them, is never *unmindful* of them, *ſecurely* defends *them*, and gives to *them* eternal Life: The others denominated GOATS, he NEVER KNEW (*b*). They are not the Objects of his *good Will* and *Favour*; he gives *not* to them eternal Life, but conſigns them over to *endleſs Miſery*. How *con-*

(*x*) John xvii, 9. (*y*) Chap. xv, 19. (*z*) Rev. v, 9.
(*a*) Matt. xxv, 33. (*b*) Chap. vii, 23.

fidently

fidently ſoever it ſhall be affirmed, I do not expect to ſee it proved, that Chriſt died to ſave thoſe WHOM he NEVER KNEW.

4. They are repreſented as Perſons *appointed* to *Condemnation*, and WRATH (*c*), which is a Character juſt the REVERSE of *thoſe*, for *whom* Chriſt is ſaid to *die*. They are (as we have ſeen) called, the Elect, and ſaid to be *choſen* to Salvation (*d*). Let it be clearly proved, if it can be, that Chriſt ſuffered with an *Intention* to ſave thoſe, who are APPOINTED to WRATH; and when that is done, I ſhall aſk ſome Queſtions, which will not admit of Anſwers very *eaſy*. Whether an Intention, to *ſave*, and to *puniſh*, are the ſame, or may conſiſt together? If God and Chriſt once deſigned to *ſave* thoſe, *whom* they eternally *puniſh*, when they *changed* their *Purpoſe* concerncerning *theſe Perſons?* Whether ſuch an Alteration of Purpoſe is *conſiſtent* with *Immutability?* And to what Motives, or Reaſons, we may attribute this Change of Reſolution and Deſign? I have always thought, that *the Councel of the Lord ſhall ſtand*; *that he will do all his Pleaſure* (*e*); *that the Counſel of the Lord ſtandeth for ever, and the Thoughts of his Heart to all Generations* (*f*); *that none have reſiſted his Will* (*g*), or prevented the Accompliſhment of his infinitely wiſe Determinations: But when I ſhall ſee it *once* proved, that God intended to ſave *all* Men, by the Death of his Son, I will readily acknowledge myſelf *miſtaken*, in the Sentiments, (ſo agreeable to the Scripture) juſt now expreſſed, and that the *Bible* is not the *moſt conſiſtent* Book, which was ever wrote: But at preſent I am under no Apprehen-

(*c*) Jude v. 4. (*d*) 1 Theſſ. v, 9. 2 Theſſ. ii, 12. xv. 13. (*e*) Iſa. xlvi, 10. (*f*) Pſal. xxxiii, 11. (*g*) Rom. ix, 19.

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ſion that ſhall be obliged, to make Conceſſions ſo diſhonourable to God, and deſtructive of his Veracity in his Word.

CHAP. IV.

Contains a fourth Argument in Favour of the limited Extent of the Death of CHRIST.

THE *learned* and *ingenious* Author of *The Ruin and Recovery of Mankind, in Words* greatly *extols* the *Merits* of our Saviour, he frequently ſpeaks of his *redundant, ſuperabundant*, and *overflowing Merit*; but his *Opinion* is a *real* Extenuation, and Nullity of his *true* Merit, as will hereafter appear.

1. The Foundation of Chriſt's Merit, in his Obedience and Sufferings, is the *infinite* Dignity of his Perſon; his Obedience to the Law, his Sufferings and Death had not been available to the Juſtification of Men, or to the Remiſſion of their Sins, if he had been a *mere* Creature, or Man *only*. His human Nature was the Subject of Obedience and Suffering; but his Obedience and Sufferings have their *infinite* Value, from his Divine Nature: His Righteouſneſs being the Righteouſneſs of God, and his Blood being the Blood of God, is the *Reaſon*, *Cauſe*, and *Foundation* of that *Merit*, which attends both.

2. It was an eminent Act of free and ſovereign Favour to Chriſt, as Man, to ordain his human Nature to a perſonal Union, with the Word the Son of God: This, which is his *higheſt* Honour, as Man and Mediator, is a *free Gift*, or it is a Fruit

Fruit of the Father's *everlaſting* and *eternal* Love to him (*b*). This he did not, he could not merit; for our Saviour can't be ſuppoſed to have merited that, which *rendered* him a Subject *capable* of *meriting*. Which *Auguſtin* well improves as an *Argument* againſt *Merit* in us. And *Calvin* from him inſiſts upon the ſame Argument in his *Inſtitutions* (*i*). *Limborch* very much *miſrepreſents Calvin*'s Senſe in this Point (*k*). His Opinion was not, that *intrinſick Merit*, did not attend what Chriſt did and ſuffered; this he pleads for; but as much as this Union of the human Nature with the Divine, is the *Reſult* of God's Decree, he reſolves Chriſt's *Merit* into that *Decree*, as the *Origin* of it; and repreſents the Grace of God as the *ſupreme* Cauſe, and the Merit of Chriſt, as the *ſubordinate* Cauſe of Salvation.

3. As a *ſupreme*, and *ſubordinate* Cauſe, are not *inconſiſtent*, ſo Salvation though it is merited by Chriſt, it is ſtill *freely* given; the Grace of God is to be conſidered, as the *ſupreme* Cauſe, and Fountain of it: For ſince, the *Merit* of Chriſt, (as we ſhall find it is, if we trace it up to its Source) is to be reſolved into, the free, and ſovereign good *Will* of God, we affirm nothing *incompatible*, with the *Freeneſs*, *Riches*, and *Sovereignty* of Divine Grace, when we ſay, that our Salvation is *merited*, by the Obedience, and Sufferings of our Saviour. The Reaſon is, a Cauſe *ſupreme*, and *ſubordinate*, are by no Means *repugnant*.

4. Infinite Merit attended, what Chriſt did and ſuffered for his People, and by Virtue of the Union which ſubſiſts between him, and them, that Merit becomes their's.

(*b*) John 17, 24. (*i*) Lib. II. Cap. 17. (*k*) Theolog. Chriſt. Lib. III. Cap. 21. Edit. Quarto, p. 270.

Iſt.

Iſt. His Obedience to the Law, had an *infinite* Merit attending of it. In order to give the Reader, a *clear*, and *diſtinct*, and *juſt* Idea of this *moſt* important Point, I obſerve.

(1.) It was by a *ſpecial* Divine Conſtitution, that Chriſt became Subject to the Law. Men are born under the Law, or Covenant of Works, as the *natural* Deſcendants of *Adam*, with *whom*, that Covenant was made, but *ſo* was *not Chriſt*: The firſt *Adam* was not a *Head* to the *laſt Adam*; and therefore, if the laſt *Adam*, comes under the *Obligation* of that Law, which was given to the firſt *Adam*, it muſt be, by an *Appointment*, and *Decree peculiar* to himſelf; hence as Chriſt was *made of a Woman*, *i. e.* as his human Nature was produced in a *ſupernatural* Manner, or not according to the ſettled Law of Nature, ſo he was *made under the Law*, by a *ſpecial* Apointment (*l*), otherwiſe he would have had *no Concern*, with the Law, or Covenant of Works, as a *Subject* of it. For as the *firſt* Man, was not a *Head* to the *ſecond* Man, *who is the Lord from Heaven* (*m*), nor he a *natural* Deſcendant from him, he was not, nor could be *obliged* to the Obſervation of that *Law*, or *Covenant*, (but by a *ſpecial* Appointment) which was given to, and made with the *firſt* Man.

(2.) Chriſt *as Man*, by Vertue of his *perſonal Union*, with the Word, the Son of God, was raiſed above the Condition, and State of a *mere* Creature; or, had a *Right* to Glory, and Bleſſedneſs, even to Glory, as great as we may ſuppoſe, his human Nature *thus* advanced was capable of enjoying, for he was *appointed Heir of all Things* (*n*); he *was rich* (*o*), and his ſtooping

(*l*) Gal. iv, 4. (*m*) 1 Cor. xv, 47. (*n*) Heb. i, 3. (*o*) 2 Cor. viii, 9.

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to a *low* State was a voluntary Act of Condeſcenſihn, *being found in Faſhion as a Man, he humbled himſelf* (*p*); and therefore Obedience to the Law, became not due from him, in order to the Fruition of God: As he was exalted *above* the State, and Condition, of all Creatures, by Vertue of this Union, he is not to be conſidered under the *ſame Obligation* with them. And this is the great *Myſtery*, and *Glory* of the Goſpel; Oh that my Soul may for ever, admire, and adore it!

(3.) Though he was not a *mere* Creature, but God as well as Man, and was thus *exempted* from the common State, and Condition of Creatures, yet, by a *ſpecial* Deſignation of the Father, and his *own voluntary* Agreement, he became *ſubject* to the Law, or Covenant of Works, not on his own Account, for that was *impoſſible*, but for the *Sake* of others; or with a *gracious* View, to *their* Redemption, from that Law, conſidered as a *Covenant* of *Works*.

(4 Thoſe on whoſe Account he became ſubject to the Law, or Covenant of Works, are ſuch, for whom he was a *Surety* to the Father, or to whom he was conſtituted a *repreſentative* Head, and no others: For as his *Obligation* to the Law, or Covenant of Works, *wholly* ariſes from the Father's *ſovereign* Will, and his *own voluntary* Conſent, it can't be thought, that he *ſtood obliged* to fulfil that Law, or Covenant, for thoſe, whoſe Surety he was not, and to whom he was not appointed, a *repreſentative* Head, until therefore, we ſhall ſee it clearly proved, that Chriſt is a Head, to ſuch, who are not of his *Body* the *Church*, we ſhall continue to *firmly* believe, that he *only* fulfilled the Law for them, and that he is not, or was de-

(*p*) Phil. ii, 8.

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that, to which a Perſon hath a *Right*; *Merit* gives *Right* to thoſe Favours, which are ſuppoſed to be merited, whether that *Merit*, is *perſonal*, or it is the *Merit* of another, but becomes *ours*, by Vertue of the *meritorious* Action being done by one between whom and us, there is ſuch a Union, as lays a *proper* Foundation, for the Imputation of *that* Action to us, which is the Caſe here, as plainly appears by what has been before obſerved. This cannot be denied, without an *entire* Subverſion of the Goſpel, in the *moſt* weighty Points, it recommends to our Faith and full Aſſent.

CHAP. V.

Contains a fifth Argument in Favour of the limited Extent of the Death of CHRIST.

REDEMPTION which is effected by the Death of Chriſt, is a clear and cogent Argument in Favour of the *limited* Extent of his Death.

I. Redemption may be conſidered as *metaphorical*; that is a *mere* Deliverance out of Miſery and Servitude, without the *Payment* of any Price. Thus the *Iſraelites* are ſaid to be *redeemed* (*x*) out of the Hands of the *Egyptians*, when no *Price*, or *valuable Conſideration*, was given for their Releaſe from *Bondage*.

The *Socinians* maintain, that ſuch is our *Redemption* by Chriſt, that he paid no *Price*, or

(*x*) 1 Chron. xvii, 21.

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valuable Conſideration, for our Deliverance from the penal Effects of Sin (*y*).

2. It is *proper*, and that is when a *Price* is given, or a *valuable Conſideration*, is yielded by him who acts the Part of a Redeemer, for thoſe who enjoy Liberty in Conſequence of his ſo doing. (1.) This may have Place in the Deliverance of *Captives*, who are held under *Confinement* by a Conqueror. (2.) In the Deliverance of Criminals from deſerved Puniſhment, in *this* View, our Redemption is to be conſidered, for we are *Criminals*, and obnoxious to very ſevere Penalty, for our Offences, againſt God, our *Sovereign*, and our *Judge*.

3. Chriſt as our Redeemer paid a *valuable* Price, or Conſideration, for our Redemption. In order *fairly* to make out this, it will be neceſſary to prove——That he ſuffered in our Stead——That his Sufferings were that Penalty, to which we were obnoxious——That thoſe Sufferings of Chriſt were a *proper* Price, or *valuable* Conſideration, for our *Deliverance*, and *Exemption* from Puniſhment.

1. Chriſt ſuffered in our *Place* and *Stead* not *merely* for our Good, as the *Socinians* and *Arminians* urge: For though it is certain, that in ſuffering in our *Room* he ſuffered for our Good, yet this he might be ſuppoſed to do, without ſuffering in our Stead. The obſervation of two Things will *fully* clear up this. 1. Chriſt was a *Surety to God* for thoſe Perſons, on whoſe Account he died; hence he is ſaid to be *the Surety of a better Teſtament*, or *Covenant*, διαθηκης (*z*). For this Reaſon, his Blood is called *the Blood of the everlaſting Covenant* (*a*). He was not a Surety for

(*y*) Socin. de Chriſto Servatore Pars ſecunda, Cap. 1, 2, 3. (*z*) Heb. vii, 22. (*a*) Chap. xiii, 20.

God to Sinners, as the *Socinians*, and *Arminians* contend (*b*); he ſtood in no Need of a Surety, to make good his Engagements; it is blaſphemous to imagine it, the Thought thereof is a *horrid* Reflection, on the *Power*, or *Veracity* of God. And therefore if Chriſt was a Surety *at all*, he was our Surety, and took our *Debt* upon him, as ſuch, he died, in order to clear that *Debt*, which neceſſarily ſuppoſes his *Subſtitution* in our Place, or Relation to the Law of God.

2. He is expreſly ſaid to have ſuffered for us; *i. e.* in our Stead; for the Prepoſition υπερ evidently deſigns the *Subſtitution* of one Perſon in the *Room* and *Place* of *another* ινα υπερ σε διακονη, *That in thy Stead he might have miniſtred* (*c*), υπερ δεομεθα Χριστου. *We pray you in Chriſt's Stead* (*d*), υπερ γαρ του αγαθου *for a good Man* (*e*), *i. e.* in the Stead of a good Man, and no Reaſon can be aſſigned, why it ſhould not be taken in this Senſe, when it is ſaid, Χριστος υπερ ημων απεθανε, *Chriſt died for us; the Juſt ſuffered for the Unjuſt* (*f*), υπερ αδικων in *Stead* of the Unjuſt, agreeable to the Senſe of the Prepoſition in other Places, until therefore ſome *ſubſtantial* and *clear* Reaſon is aſſigned for a different Senſe, we ſhall not grant what is *merely* begg'd, the Cauſe is *too important* to allow of ſuch a Complement. The Reaſon which is urged againſt this Senſe, taken from its being ſaid that Chriſt ſuffered περι αμαρτιων, *i. e.* for Sins (*g*), is ſo far, from militating with it, that it abundantly confirms it, for he of whom it is declared, that he ſuffers for the Crimes of another, muſt be underſtood to ſuffer in the Stead of that other Perſon, when it is affirmed that he ſuffers for him.

(*b*) Shlictingius in Heb. vii, 22; and Limborch Inſt. Lib. III. Cap. 21. (*c*) Philem. Verſe 13. (*d*) 2 Cor. v, 20. (*e*) Rom. v, 7. (*f*) Pet. iii, 18. (*g*) Ibid.

2. Chriſt

II. Chriſt ſuffered *the Penalty*, that they were liable to, on whoſe Account he died. Which thus appears:

1. Their Guilt was imputed to him: He was *made Sin for them* (*h*), *the Lord laid on him the Iniquities of us all* (*i*), *he bore our Sins in his own Body on the Tree* (*k*). Chriſt was in himſelf *innocent*, but by Imputation, he was made Sin or *Guilty*, without that, his Sufferings could not be of a *penal* Nature, for *proper* Puniſhment is the Infliction of the Evil of Suffering, for the Evil of *Sin*; Penalty therefore always bears Reſpect to a *Charge* of Offence, committed either by the Perſon himſelf who ſuffers, or by others, for and in whoſe Stead he ſuffers, which is the Caſe here. Nor is there any thing *unjuſt* in this, if the *Party offended*, hath a *Power* of excuſing the guilty *Party* and of *accepting* the Engagement of another to ſuffer for him, and he who engages, hath a *Power* over his Life, if that is at *his Diſpoſal*, and he is *free* to reſign it, which Things though they are not found among *Men*, they are *all true*, and actually found here, or elſe we are *undone* for EVER.

2. He was made a *Curſe*: That very Thing from which we are freed, by the Death of Chriſt, he was made in dying for us, which is the *Curſe* and *Condemnation* of the Law, he *redeemed us from the Curſe of the Law being made a Curſe for us* (*l*). No, ſay the *Socinians* and *Arminians*, he was not *properly* made a Curſe, if not properly, then not at all; for there is no *improper* Senſe, in which he could be made a Curſe, the *Apoſtle* affirms, he was made a *Curſe* for us, every one

(*h*) 2 Cor. v, 21. (*i*) Iſa. liii, 6. (*k*) 1 Pet. ii, 24. (*l*) Gal. iii, 13.

knows whom we ought to believe, the inſpired Writer rather than thoſe Men.

3. Our gracious Redeemer ſuſtained the Shock of the Father's *vindictive* Diſpleaſure: What leſs, than this, can be the Import of ſuch Modes of Expreſſion as theſe: *It pleaſed the Lord to bruiſe him, he hath put him to Grief* (*m*), *and awake, O Sword, againſt my Shepherd, againſt the Man that is my Fellow, ſmite the Shepherd* (*n*). This *awful* Language is expreſſive of a real and poſitive Act, of God himſelf againſt his Son, as the Surety of Sinners, and ſtanding charged with their Guilt, which muſt be an Act of *Vengeance*. The whole Puniſhment due to Sin, when puniſhed in ſuch a Subject as Chriſt is, was inflicted on him, who had *infinite* Dignity; whoſe Sufferings therefore were of *infinite* Value, and of Conſequence, it was not *neceſſary* that they ſhould be *endleſs* in Duration, becauſe they were in Value *immenſe*: Hence it is evident that the *Shortneſs* of the Time of his Sufferings, is no *juſt* Objection, to his undergoing that *very* Puniſhment, which was due to, or from us; though *Socinians* and *Arminians* are pleaſed to argue it is.

III. Chriſt's Sufferings were a *proper* Price, or *valuable* Conſideration for our Redemption. The *Socinians* deny that his Death was a *Price*, though it is *expreſly* ſo called, Λυτρον, (*o*), *i. e.* a Price of Redemption, which is the proper Signification of the Word. The *Arminians* will not allow, that it was a *full*, and *adequate* Price; but that it was ſo according to the Eſtimation of God, or his gracious Acceptation. And ſome others, who perhaps would take it amiſs, to be reckoned of that Party, agree with them therein; thus Dr.

(*m*) Iſa. xliii, 10. (*n*) Zech. xiii, 7. (*o*) Mat. xx, 28.

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Doddridge ſpeaking of what Chriſt paid for us, ſaith, *it was* GRACIOUSLY ALLOWED *of God, as a valuable Conſideration* (*p*). This is *infinitely* to ſink the *Merit* of the Redeemer, below its *true* Nature; for his Death muſt needs be an *adequate* and *full* Price of Redemption, or a complete Payment of our *Debt*; becauſe he ſuffered that *very* Puniſhment, which was *due* to the *Criminals* he intended to redeem, and was *equal*, in Dignity, to their offended Judge, who inflicted that Penalty. The Sufferings of an *innocent* Perſon, in the *Room* of the *Guilty*, *ought* to be allowed and accepted, as a *valuable Conſideration*, for their Deliverance, if he ſuffers *all* that *penal* Evil which the Law threatens, *Juſtice* requires it, it is not an Act of *Favour*, but of *Righteouſneſs:* And therefore, if Chriſt *really* ſuffered for Sinners, the WHOLE of that Puniſhment, which was due to, or from them, in *Right* and *Juſtice*, they are intitled to *Impunity:* If indeed he has not, but a *Part* of it *only*, then we are left in a *miſerable* Condition; for we are unable to bear the *leaſt* Part of the *Penalty* our Sins deſerve. But the Father expects *no more* for our *Deliverance* and *Redemption*, than Chriſt has *paid:* And therefore all thoſe for whom he died, have *Remiſſion* of Sins, *Freedom* from *Condemnation*, and *Security* from WRATH. *In whom we have Redemption through his Blood, the Forgiveneſs of Sins* (*q*). *There is therefore now no Condemnation to them which are in Chriſt Jeſus* (*r*). *Being juſtified by his Blood, we ſhall be ſaved from Wrath through him.* The univerſal *Extent* of the Death of Chriſt, ſuppoſes the *Reverſe* of theſe Things, ſo *plainly* expreſſed, in the Holy Scrip-

(*p*) Serm. Salvato by Grace, p. 17. (*q*) Eph. ii, 7.
(*r*) Rom. viii, 1. (*ſ*) Chap. v, 9.

tures: That the Surety bore Sin, and that the *Sinner remains* under a *Charge* of it.——That our Saviour was made a *Curſe*, and that the *Offender continues under it*.——That our Lord ſuſtained the infinite *Diſpleaſure* and *Wrath* of God, and that *thoſe* (at leaſt *many*, yea the *greater* Part of them) for whom he ſo did, will *eternally* lie under *his awful Vengeance*. Thus Men take the Liberty to *depreciate* the *Merit* of the Redeemer under a *Pretence* of extending it, and to *contradict* the *plaineſt* Evidence of the Word of God, in Favour of their *own* Opinions, which have no *Foundation* in the *ſacred Writings*, as I hope *fully* to evince and prove hereafter. The Author of *The Ruin and Recovery of Mankind*, makes a Conceſſion which (*if I miſtake not*) is *entirely inconſiſtent* with the *univerſal* Extent of Chriſt's Death, though he appears a *zealous Advocate* for it, (in a marginal Note.) It is this, *I cannot find that Scripture once aſſerts, that Chriſt redeemed all Men, or died to redeem them all* (*t*). I beg Leave to aſk this Gentleman, Whether Chriſt died with an Intention to redeem ſuch for whom he paid a Price of Redemption? Surely he muſt. The Scripture repreſents his Death as a Price of Redemption; and I ſhould think his Death was that in his Intention, which it was in Fact; if therefore he died for all Men, in his Death he intended to pay a Price of Redemption for all Men, or died to redeem them all. The *Arminians* in order to reconcile the Doctrine of *univerſal* Redemption, with *particular* Salvation; or the Happineſs of a *Part* of human Nature *only*, with the *univerſal* Extent of Chriſt's Death, diſtinguiſh upon Redemption, as *impetrated*, and as

(*t*) Page 215.

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applied. They ſuppoſe that Redemption was *impetrated* for *all Men*; but that it is applied to *ſome only*, the Reaſon of which is, all do not perform *thoſe Conditions*, upon which the *Application* of Redemption depends (*u*). To this I anſwer: Though the *Impetration* of Redemption, and the *Application* of it, may be *diſtinguiſhed*, they *cannot* be ſeparated: For it is *unjuſt* to render the *Enjoyment* of that *uncertain*, which is *impetrated*, or obtained, by the *Payment* of a *proper*, and *full Price*, to thoſe *for whom* it is *ſo* obtained, by the Injunction of *any Conditions* on them. It would be acting an *injurious* Part to him, who paid that Price. And therefore, ſince Redemption is not applied to *all Men*, but to *ſome only*, it was not *impetrated*, or *obtained* for *all Men*, but for a *Part* of the human Nature *only*. Upon the Whole, we may *ſafely* conclude, That the Extent of Chriſt's Death is not *univerſal*, but *particular*, and *limited* to *ſome*.

CHAP. VI.

Contains a ſixth Argument in Favour of the limited Extent of CHRIST's *Death.*

THAT Reconciliation which Chriſt effected by his Death, ſeems to me, a *nervous* Argument in Favour of the *limited* Extent of it.

The Doctrine of divine Reconciliation ſuppoſes not any *Change*, in the *Diſpoſition* of God, or from a *Purpoſe* of inflicting Puniſhment, to a

(*u*) Inſt. Limborch, Lib. III, Cap. xxiii.

friendly *Deſign* of conferring Benefits, neither of which are *compatible* with the Perfections of God: And therefore Apprehenſions of *this Sort*, are by *no Means*, to be entertained, when we ſpeak of that *Peace* which Chriſt has made for Sinners. But it ſuppoſes an *infinite Diſpleaſure* with Sin, in God. A *Diſapprobation* of our *Perſons*, conſidered *as Offenders*; and the *Engagement* of divine Juſtice *againſt us*, as *Tranſgreſſors:* All which are *perfectly conſiſtent*, with the everlaſting Love of God to us, and with his *gracious* Choice of us in Chriſt to *eternal Salvation*; and with the *invariable* Approbation of our *Perſons*, *as view'd* in the *Beloved*. Hence it appears, That Reconciliation with God, by the Death of Chriſt, is not a *Procurement* of divine Favour, as the *Socinians* object to us: But it *really* is an Effect thereof. There is no *Repugnancy*, between the free, ſovereign, and eternal Love of God to his Elect, and the Doctrine of *real Peace*, being made for them by the *Blood* of Chriſt's *Croſs*. The pretended *Inconſiſtency* of God's good Will and Favour, Love to and Delight in his People, with *actual*, and *proper* Reconciliation, which is effected by the Sufferings of the Redeemer, is no other than a *fooliſh* Objection of the *Socinians*, who are profeſſed Adverſaries, to the *Merits* and *Satisfaction* of Chriſt. And it is Pity, that any through a Deſire to maintain the *precious Truth* of God's free, immutable, and eternal Love to his People; ſhould in the *leaſt* countenance an Objection formed by the *worſt* Enemies, which the Goſpel has, againſt the *proper* and *real* Atonement of Chriſt: Since there is no Inconſiſtency in theſe Things; but *both* are *alike true*, and of *equal* Moment, in our Salvation, *viz.* The free Love of God to his People, and Atonement made for

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their Sins, by the Sufferings of our bleſſed Lord: The *Ground* of this Miſtake, is, conſidering God as attended with *human Paſſions*, than which, nothing *more diſhonourable* to the divine Being, can by a Creature be deviſed. Reconciliation is not a Change in the Heart of God, from an *angry* Diſpoſition, to a *friendly* Affection, as it is in Men; but it is a *full*, and *proper* Satisfaction to his violated Law, and offended Juſtice. Nor is another Objection which the *Socinians* make, of the *leaſt Weight*; *i. e.* That God is never ſaid to be *reconciled* to *Men*; but that we are ſaid to be *reconciled* to him, *by the Death of his Son* (*x*). For the Party to whom Chriſt offered himſelf, as a *Sacrifice*, is reconciled; which was not *Men*, but God. Beſides, it is the *uſual* Mode of ſpeaking, to expreſs Reconciliation, by the Party who offends, becoming reconciled, to the Party offended: *Go thy Way, and firſt be reconciled to thy Brother* (*y*). God in this Affair is to be conſidered, as a *Judge*, inſiſting on a *plenary* Satisfaction to his Law, and Juſtice, which being given, he hath no farther Demand to make; and therefore is moſt properly ſaid to be appeaſed, or reconciled to Sinners.

I. Chriſt was to make *Peace* or *Reconciliation*; *Let him take hold of my Strength*; *i. e.* on Chriſt who is the Son of *Man, whom God has made ſtrong for himſelf:* And is called *the Power of God, that he may make Peace with me, and he ſhall make Peace with me* (*z*). One *gracious* End of the Meſſiah's *being cut off*; *but not for himſelf*, was to *make Reconciliation for Iniquity* (*a*). The Church under the legal Diſpenſation, was taught

(*x*) Socin. de Chriſto Servatore Pars prima, Cap. viii.
(*y*) Mat. v, 24. (*z*) 1 Cor. i, 24. Iſa. xxvii, 5.
(*a*) Dan. ix, 24—26.

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to expect the great Benefit, of *real Atonement*, or *Peace* and *Reconciliation*, by and through the Sufferings of the Meſſiah: And the Saints *then* acted Faith on that Atonement: *The Chaſtiſement of our Peace was upon him, and with his Stripes we are healed* (*b*).

II. The *Nature* of the Sufferings of our bleſſed Redeemer, is an evident Proof, that he ſuffered in order to make Peace and Reconciliation. His Sufferings were *penal*, and therefore, *ſo far* as he ſuſtained *that Puniſhment*, which was *due* to, or from Sinners, they muſt be *ſatisfactory* to the Law, and Juſtice of God. Sin was imputed to him: The Curſe of the Law was inflicted on him: And the Sword of divine Juſtice ſmote him. Which Things are a *full Evidence*, that in ſuffering he was *puniſhed*: And if the *Whole* of that Penalty which Sin demerits, was endured by our Saviour, the *certain Effect* thereof, muſt be *real*, and *perfect* Peace, or Reconciliation with God. If indeed he ſuffered *only* a *Part* of that Puniſhment, then *complete* Atonement is not made, he is but a *partial* Saviour, and was not made *perfect through Sufferings*. But this we can, by no Means, allow of, not only becauſe it *dreadfully* affects our eternal Intereſt, but alſo becauſe it *impeaches* divine Wiſdom, and Juſtice, and reflects the greateſt Diſhonour on Chriſt himſelf.

III. The Goſpel is a Report of Peace and Reconciliation. It is called *The Goſpel of Peace*: And *the Word of Reconciliation* (*c*). Becauſe it aſſures us, That *Peace is made, by the Blood* of *the Croſs* of Chriſt: And that when *we were Enemies, we were reconciled to God by the Death of his Son*. And that *we are healed by the Stripes, i. e.* the

(*b*) Iſa. liii. 5. (*c*) Eph. vi. 15. 2 Cor. v. 19.

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Sufferings of our Lord. It is not a Report of a *Diſpoſition*, or *Inclination* in God, to *be reconciled* to ſinful Men, on Account of the Sufferings, and Death of Chriſt; but it is a *clear*, and *glorious*, and *gracious* Diſcovery, or Proclamation of *real*, and *actual*, and *perfect* Peace, or Reconciliation effected by his Paſſion and Death. The Divine Will to Reconciliation is not *an Effect*, but it is *the Cauſe* of Chriſt's ſuffering for Sinners, in order to his making Peace for them: Hence we read, that the *Apoſtles preached Peace* by *Jeſus Chriſt* (*d*); not a *Will* or *Diſpoſition* in God to a Reconciliation with offending Creatures, but *real* Peace, or *actual* Atonement, and Reconciliation. And therefore *ſome Gentlemen* muſt excuſe me, if I ſay that they are *very different* Preachers from the *Apoſtles*, and bring us *another Goſpel* (which *is not another*, no Goſpel of Chriſt at all) who repreſent God as only *willing* to be reconciled to Sinners, thro' the Death of his Son, and not *actually* reconciled.

IV. The Diſtinction of a *firſt*, and *ſecond*, or of a *former*, and a *latter* Reconciliation, the *former* as *common* to *all* Men, and the *latter* as *peculiar* to Believers *upon Believing*, which the *Arminians* urge, is an Invention of their own (*e*). They ſuppoſe that which cannot in Juſtice be granted; *viz.* That Chriſt by his Death obtained a *conditional Grant*, of Pardon and Life for all Men: This they call the firſt, or former Reconciliation; and thus much are they pleaſed to allow to the *Merits* of our Saviour; but *not* that he *merited* that Grace, which is *neceſſary* to enable Men to perform thoſe Conditions, on which the *latter* Reconciliation is to be enjoyed, (and herein the Author of *The*

(*d*) Acts x, 31. (*e*) Inſt. Lib. III. Cap. xxiii.

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Ruin and Recovery of Mankind, agrees with them, as to the *larger Number* of Men, for whom Chriſt died.) This I ſay is ſuppoſing what *Juſtice* forbids us to allow, in this Caſe, or in any Affair of this Nature. For it is *manifeſtly unjuſt*, to require an *innocent Perſon* to ſuffer for a *Criminal*, that Puniſhment which he deſerves, and enjoyn any Conditions on *the Criminal*, which may render his *Impunity precarious*, and for Want of the Performance of ſuch Conditions, *actually puniſh* him; of this the *Arminians* are fully ſenſible; and therefore they deny that in a *ſtrict Senſe* Chriſt was puniſhed (*f*). And ſo muſt our Author alſo, if he will be *conſiſtent* with himſelf. I ſhould think this *Gentleman* can't eſteem it an *unreaſonable* Requeſt, if I aſk the Favour of him, to tell us plainly, whether he apprehends Chriſt was *really* puniſhed for Sinners in his Sufferings? Whether he endur'd the *Whole*, or a Part *only*, of that Penalty which was due to, or from them, for whom he died? And whether he thinks it agreeable to *Juſtice* to inflict the whole Puniſhment, due to Offenders, on a Surety for them, and puniſh them alſo.

It ſeems clear to me, *even* to a *Demonſtration*; that if our precious Saviour was *puniſhed* in his Sufferings: That if he underwent the *Whole* of that *Puniſhment*, to which they were liable for whom he died: And if it *cannot conſiſt* with *Juſtice*, and *Righteouſneſs*, to inflict Penalty on a *Surety*, and on *Offenders alſo*: That all *thoſe* for whom Chriſt ſuffered, have a *Right* to *Impunity*, *Pardon*, and *Life*; or that the *Law* and *Juſtice* of God are *ſatisfied*, that no *Fury* is, or can be *in God*, againſt thoſe Perſons; but that he is *actually* reconciled to them, or *pacified* towards *them*

(*f*) Ibid. Cap. xxii.

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for all that they have done. Which is evidently *inconſiſtent* with the *univerſal* Extent of Chriſt's Death; and therefore, I cannot but apprehend that it is *particular*, and *limited* to *ſome*.

CHAP. VII.

Contains the Seventh Argument to prove the limited Extent of CHRIST's *Death.*

THE Satisfaction of Chriſt is juſtly accounted a moſt momentous, and important Article of Faith, becauſe his Glory, and the Efficacy of his Merits, the Honour, and Juſtice of God: And the Salvation of his People, are inſeparably connected with it, are built upon it, and ariſe from it. We therefore are under infinite Obligations, to accurately inquire into it, clearly ſtate it, and zealouſly defend it. And ſince the Adverſaries of evangelical Truths, exerciſe their greateſt Skill, and uſe their utmoſt Efforts, in militating againſt the Neceſſity of it, its Reality, and the Perfection thereof, we certainly ought not to be leſs diligent in aſſerting, and vindicating its Neceſſity, Reality, and Perfection.

I. I ſhall endeavour to prove, that in order to the Remiſſion of Sin, Satisfaction is neceſſary; and ſuch a Satisfaction, as is full, and adequate to what the Law and Juſtice of God require, which can be no other than what is given to both by Chriſt. Some Divines who defend the Satisfaction of Chriſt as real, and complete, have yet thought, that God might, if ſuch was his Pleaſure, have pardoned Sin, without any Atonement or Satis-

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faction for it: They apprehend that the Neceſſity of Chriſt's Satisfaction is *hypothetical* only, or what reſults from a divine Decree and Purpoſe, that is to ſay, That God having decreed the Death of his Son, as a Satisfaction to his Law, and Juſtice, his Death became neceſſary by Vertue of that Decree; but that God might have pardoned Sin, and ſaved Sinners, without his dying, had he not decreed his Death. At firſt View, this may ſeem too curious an Enquiry, and that it may better become us, to acquieſce in what God has done, as what upon the Whole is certainly wiſe, and juſt; ſince infinite Wiſdom and Juſtice cannot do any thing, but what is ſo, rather than enquire whether God might have acted otherwiſe in this Affair, than it hath been his Pleaſure to act. I confeſs that under the Influence of this Conſideration, for a great while, I declined the Examination of this Point: But upon obſerving that the *Socinians* argue ſtrongly againſt the Satisfaction of Chriſt, from no Satisfaction being abſolutely neceſſary, and that they think this Point being gained, they are able with Eaſe, to anſwer all other Arguments, tho' they are much miſtaken. I began to think, that I might very ſafely enquire into it for the Defence of Truth; accordingly I did: And as I hope upon a *humble, ſerious*, and *impartial* Enquiry on this Head, have arrived to a clear, and full Conviction, that the Juſtice of God neceſſarily requires a proper, and plenary Satisfaction for Sin, if Sinners are pardoned; and that ſince this is juſt and righteous, am perſuaded that *the Judge of all the Earth who cannot but do what is ſo*, could not ſave Sinners, without ſuch a Proviſion for the Honour of his Law and Juſtice, any more than he can deny himſelf.

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The Reaſons which induce me to be of this Opinion, are theſe:

1. It is reaſonable to think, that God would not have puniſhed his Son, in the Manner he did, if it had not been neceſſary, to ſecure his Glory, and maintain the Honour of his Law in ſaving of Sinners. It is hard to conceive that a good and merciful God, who doth not *willingly afflict or grieve the Children of Men*, ſhould ſo *ſorely bruiſe*, wound, and puniſh, his only Son, who is dearer to him, than Angels or Men, without any Neceſſity for it, or the Honour of his Perfections ſo requiring, if Sinners are ſaved by him. His Sufferings were penal, or he was puniſhed in ſuffering: For he bore Sin, or Guilt was imputed to him——He ſuffered for Sinners, or in their Stead——He ſuffered for their Sins, that is to ſay, their Sins were the meritorious and procuring Cauſe of his Sufferings——He was made a Curſe, *i. e.* the Curſe due to us Chriſt endured—Juſtice incenſed by our Sins, ſmote him, wounded him, and put him to *Grief*. And therefore in Suffering Chriſt was puniſhed for Sin. Beſides, it was Puniſhment of an *amazing* and *dreadful* Weight that he ſuſtained: Unleſs this is granted, we ſhall not be able to vindicate the Reſolution and Fortitude of our Saviour, in and under his Sufferings ſuch were the Complaints which he uttered. Many Martyrs, not to ſay equall'd, but far exceeded him, in Courage, if he underwent bodily Pains, and Reproaches from Men only, if he was not *ſmitten, ſtricken* of God and *afflicted*: And what adds much Weight to this, is, our Saviour had not that to trouble him, which the beſt of Martyrs have: A Conſciouſneſs of perſonal Guilt, that they are Sinners, and deſerve Wrath: Unbelief or Diffidence, a Senſe of God's Diſpleaſure, he was not, or could be in Doubt,

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about an Intereſt in the Favour of his Father, or concerning the good Iſſue of his Sufferings. Beſides he had that to comfort him, in ſuffering, which the beſt of Men cannot be ſuppoſed to have. A Senſe of his perſonal Union with the Son of God, a full and certain Evidence that he had never offended the Father, that the higheſt Honour and Glory, would redound to the Law and Juſtice of God, by his Sufferings: That Sinners would certainly be thereby ſaved, and himſelf after his Sufferings be crowned with Glory, in which he could not have either any Equal or Partner: That he ſhould have a Name *which is above every Name that is named in this World, or in that which is to come.* Now if Chriſt had not that to grieve him, which the beſt Saints on the Earth have, and if he enjoyed that which no good Man can be ſuppoſed to enjoy, tho' it be in ſuffering for the beſt Cauſe in the World: Unleſs we allow that in his Sufferings he was made a Curſe, and had a *peircing Senſe* of that Wrath which is due to Sin, How ſhall we be able to account for the ſore Complaints he expreſſed? Let Chriſtians view their ſuffering Lord in the Garden, in his *Agony*, and there ſweating, *great Drops of Blood falling down* in Plenty *to the Ground*, and think whether it will become them to imagine, this preternatural Sweat, was only occaſioned by a Dread of the bodily Pains, he was to undergo. Let them hear him expreſſing himſelf thus, *Now is my Soul troubled, and what ſhall I ſay?* And *my Soul is exceeding ſorrowful even unto Death.* Attending to this, his Language; let them aſk themſelves whether it is likely, that Chriſt ſhould be ſo much inferior in Courage and Fortitude, to many of his Servants, who have gone to the Rack, and to the Stake, in Triumph, and with Exultation? Upon the Whole,

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we may ſafely conclude, That our Saviour was puniſhed, and that the *Weight* of his Puniſhment was *exceeding great*. Why ſhould it be thought, That God would puniſh his Son, whom he infinitely loves, in ſuch a Manner, if it was not neceſſary to ſecure the Honour of his Perfections? Nor can I think that leſs than Chriſt actually ſuffered, would have been ſufficient to the Redemption of his People, much leſs that one Drop of his Blood, as ſome have ſaid, would have been ſufficient to that End.

2. It was proper that God ſhould equally provide for the Honour of all his Attributes. It ſeems not to comport with his infinite Wiſdom, to regard the Exaltation of the Glory of his free Mercy, in Remiſſion, and wholly neglect the Honour of his Juſtice, which only could be manifeſted in the Infliction of Puniſhment. Why may it not be thought becoming God, and ſuitable to his Nature, which is holy as well as gracious, to ſhew himſelf offended with Sin, by puniſhing it, while he ſhews himſelf gracious in remitting it to the Sinner? The inſpired Writer to the *Hebrews*, plainly ſuggeſts to us this Idea: *It became him for whom are all Things, and by whom are all Things, in bringing many Sons to Glory, to make the Captain of their Salvation, perfect through Sufferings.* If bringing Men to Heaven this Way became God, or was proper for his own Glory; he could not bring them to Happineſs without it; unleſs we ſuppoſe that God may, or can omit, what it becomes him to do; which we have no more Reaſon to think, than that he can be unmindful of his Honour.

3. God cannot but hate Sin: As he is a Being infinitely holy in his Nature, he neceſſarily, tho' freely, loves and delights in Holineſs; ſo he ne-

ceſſarily deteſts and hates the contrary of it, Sin: *He is of purer Eyes than to behold Iniquity*; *he cannot look upon Evil* with Approbation or Connivance. Sin is the abominable Thing his righteous Soul hates: Hatred in God is not an Affection, or Paſſion, the infinite Bleſſedneſs of his Nature admits not of that, but it is a Will to ſhew Reſentment againſt Sin, which, what is it but the Infliction of Penalty? If it be thought that the Holineſs of God's Nature, moves him to ſhew his Approbation of a Conformity to his Will, in his Creatures, Why may we not conceive, that his infinite Rectitude, and Purity, will certainly and neceſſarily determine him, to act an oppoſite Part, when his Creatures are chargeable with a Behaviour towards him, quite the Reverſe.

4. It is juſt and righteous to puniſh Sin: *It is a righteous Thing with God to recompenſe Tribulation* to Sinners; *he is not unrighteous who taketh Vengeance. Socinus* obſerves to very little Purpoſe, that God's puniſhing of Men, is called Wrath, Anger, Fury, Indignation, and Severity. His Acts of Puniſhment being ſo ſpoken of, import nothing contrary to Juſtice and Equity in thoſe Acts, or that God proceeds in ſuch Acts, from an angry and revengeful Diſpoſition; and therefore this is no Objection to the Righteouſneſs, Equity, and Juſtice, which are inſeparable from thoſe Acts. As God is eſſentially juſt, and righteous, he neceſſarily, tho' freely, wills to act what is juſt and righteous; but ſhould he will not to puniſh Sin, he then would will to omit an Act that is juſt and righteous, and is agreeable to the Holineſs and Righteouſneſs of his Nature, which is what he cannot do.

5. This eſſential Righteouſneſs of God is own'd and acknowledg'd by the Heathen: They

They have a Conviction in their Minds, that Sin deſerves Puniſhment, or that thoſe who are guilty of it, are *worthy of Death*, Rom. i, 32. This is as forcible an Argument that God is eſſentially juſt, as their Acknowledgment of a Deity and ſupreme Being, is, that there is a God. From the Senſe they had of Puniſhment being due to Sin, proceeded their Terrors of Conſcience, Dread of Wrath, and the many Methods they fixed upon, to avert that Vengeance they fear'd on Account of their Vices. Whatever Men in Controverſy may now ſay upon the Head, when once Guilt lies on the Conſcience, and the Demerit of it is apprehended, there is not any thing in the World ſo difficult to be believed, as is that of the Remiſſion of our Sins, even under the unſpeakable Advantage, of a gracious Revelation of a full Satisfaction being made by the Blood of Chriſt: Such a deep Impreſſion is made on the natural Conſcience, of the Juſtice, Holineſs, and Righteouſneſs of God; and ſo far is the Light of Nature from dictating to us, that there is Ground to hope for Pardon.

6. Out of Chriſt *God is a conſuming Fire.* The Words indeed are metaphorical; but the Senſe of them is plain and obvious, *viz.* That as Fire neceſſarily conſumes all combuſtible Matter within its Reach, ſo God neceſſarily, but freely (for he is an Intelligent and free Agent, which Fire is not) puniſheth and conſumes by his flaming Vengeance all ſuch, whoſe Sins are not atoned for by the Sacrifice of his Son.

7. If this Point is proved and granted, then it neceſſarily follows, that Chriſt in ſuffering, ſatisfied for Sin, or elſe it cannot be remitted: Of this, the *Socinians* are fully convinced; and therefore they uſe their utmoſt Skill in objecting to

it: And ſome others who entirely diſſent from their Opinion concerning the Ends and Effects of his Death, will not allow of the Neceſſity of Satisfaction, particularly Dr. *Twiſs*, *Voſſius*, and Dr. *Goodwin*. I ſhall firſt attend to the Objections of the *Socinians*, and then conſider their Exceptions to it. I ſhall begin with *Crellius* his Objections; which are as follow:

Object. I. *God hath a Power of inflicting, or not inflicting Puniſhment: but it is not repugnant to divine Juſtice, to pardon a Sinner whom he hath a Right to puniſh* (g).

Anſw. I. God is indeed the ſupreme Lord and Governor of the World, as he neceſſarily muſt be, ſince he created and upholds it.

II. But he doth not inflict Puniſhment, as a univerſal Lord, for then he might be ſuppoſed to puniſh innocent Creatures, but as Judge of all, and he cannot omit doing what is right in Judgment; ſuch is the Infliction of Penalty on Offenders.

III. God acts not as ſupreme Lord in the Affair of puniſhing Sin; except in the Conſtitution of Chriſt a Surety, to the End he might bear Sin, and ſuſtain the Penalty demerited by it, in order to Satisfaction for it, herein indeed, God acted not as a Judge, but as the univerſal Sovereign, and Lord of all, that is to ſay, in his Conſtitution; but in his Suffering for Sins, God acted as a Judge.

(g) Deinde, ut Poteſtatem habet Deus infligendi Pœnam, ita & non infligendi.——

Cæteroquin Juſtitiæ Dei nequaquam repugnat, Peccatori, quem punire Jure poſſet, ignoſcere.

Ob-

Object. II. *He does Injury to None, whether he puniſhes, or not puniſhes (b).*

Anſw. I. None ever thought that a Neglect to puniſh, would be an Injury to the Offender.

II. The Prejudice ariſing from ſuch a Neglect would affect God's Perfections, not the Sinner. Puniſhment in Caſe of Sin, is a Debt, not properly due to us, but to the Juſtice of God.

Object. III. *Puniſhment is not due to the Offender, he owes it; and he owes it to him, againſt whom all the Injury ultimately tends (i).*

Anſw. I. Becauſe Puniſhment is not due to the Offender, but he owes to the Law-giver, it follows not that the Legiſlator, may in Juſtice forbear to inflict it.

II. The Infliction of Puniſhment for Sin, is not as God is affected with Injury by it; for as he is not profited by good Actions; he is not injured by evil Actions; but God inflicts Puniſhment as Law-giver and Judge.

Object. IV. *Any one may part with his Right (k).*

Anſw. I. There is a Right of Debt, which being of an indifferent Nature, may be given up.

(*b*) Nemini enim, ſive puniat, ſive non puniat, facit Injuriam.

(*i*) Neque enim nocenti, ut ſupra monuimus, debetur Pœna, ſed is eam debet: Et debet quidem illi, in quem Injuria omnis ultimo redundat: Qui in noſtro Negotio eſt Deus.

(*k*) Jus autem ſuum, ſi Rem per ſe ſpectes, ut perſequi cuique licet: Ita & non perſequi, ac de eo, quantum libet, remittere. De vera Religione, Lib. I, Cap. xiiii.

II. There is a Right of Rule and Government; this cannot be reſigned, without a Diſregard to the Law, under which the governed Party is; this is, or at leaſt ought to be granted with Reſpect to the divine Law in its Precepts: And it ought to be allowed in its Sanction and Threatning, unleſs it may be proved, that though the Righteouſneſs and Juſtice of God neceſſarily, yet freely determines him to delight in, and command Holineſs, it doth not determine him to hate, and will to puniſh its contrary Sin. Thus far the Objections of *Crellius*, and the Anſwers to them. I ſhall now conſider *Socinus* his Objections, to the Neceſſity of Satisfaction for Sin, as they are delivered by him in his Book, *de Jeſu Chriſto Servatore.*

Object. I. *To pardon is to abate of what is right and due, this a Man may do; much more God, our Sins are Debts, and may be forgiven without Payment* (*l*).

Anſw. I. Obedience is God's Right or Due from Men, with this his Right he cannot part, for if ſo, God may allow of Diſobedience, or Sin: But a Man who is a rightful Maſter and Lord of a Servant, may ſet his Servant at Liberty, and require no farther Obedience or Service from him; hence we ſee though Men may part with their Right, it follows not that God may alſo part with his.

II. Our Sins are not properly, but metaphorically called Debts; a proper Debt is ſomething that we owe to a Creditor, which we received from him, ſuch are not our Sins; but as a Debtor owes ſomething to a Creditor, that he hath received from

(*l*) Ita ut Peccatis Deum ignoſcere, nihil aliud ſit, quam eum de Jure ſuo remittere. Unicuique autem de Jure ſuo, quantum velit, remittere licet. Deus igitur, &c. De Jeſu Chriſto Servatore Pars tertia, Cap. 1.

him,

him, we owe a debt of ſuffering to the Law and Juſtice of God, for what we have acted againſt both.

Object. II. *The Juſtice of God by which he puniſhes Sin, is not an eſſential Property of his Nature, but is an Effect of his Will* (*m*).

Anſw. I. All Righteouſneſs and Juſtice is eſſential to God, or elſe his Nature, is not abſolutely and infinitely perfect, which it certainly is.

II. It is granted, that God cannot but puniſh impenitent Sinners, the Reaſon of which is, the Holineſs and Righteouſneſs of his Nature: If God cannot but puniſh ſuch, the Infliction of Puniſhment on them, is not an Effect of his Will.

III. We ſhould all eternally remain obſtinate and impenitent, were it not for the Satisfaction of Chriſt, which ſecures the Communication of that Grace, that is neceſſary to work Repentance in us; and therefore, were it not for this Satisfaction, we ſhould neceſſarily ſuffer Puniſhment.

Object. III. *Punitive Juſtice is contrary to Mercy: Mercy is eſſential to God, and if punitive Juſtice is eſſential to him, then are there contrary Properties in God, which cannot be* (*n*).

Anſw. I. Juſtice is not contrary to Mercy, Cruelty indeed is; but that hath no Place in God's inflicting Puniſhment on Sinners.

II. Different Acts flow from Juſtice and Mercy, yet they are not contrary: To argue from Acts to Properties, is very weak and inconcluſive.

(*m*) Juſtitiam iſtam, cujus ſatisfaciendum omnino eſſe contenditis in Deo non reſidere, ſed effectum eſſe Voluntatis ipſius. Ibid.

(*n*) Divina Juſtitia quæ Miſericordiæ opponitur, *&c.* Pars prima, Cap. 1.

III. If God acts contrary to Mercy in puniſhing, then impenitent Sinners cannot be puniſhed for Sin; the Reaſon is, God cannot do an Act, that is contrary to any of his Attributes.

Object. IV. *There is a twofold Righteouſneſs, and a two-fold Mercy: One Righteouſneſs, God perpetually exerciſes, when he puniſhes and deſtroys the Wicked and Obſtinate, and Men loſt to all Hope. The other is that by which God ſometimes puniſhes Sinners, not obſtinate, nor wholly deſperate, whoſe Repentance is not deferred: Yea, God might, if he would, puniſh the Penitent, excluſive of the Promiſe of his Mercy, by which he hath freely after ſome Sort bound himſelf to us. From whence the two-fold Mercy of God, as we have ſaid, appears. One by which he pardons all Sin, to thoſe who repent, as his Promiſes ſhew, and confers Salvation, and Life. The other is that by whith he truly prevents, calls, and allures Men hitherto immerſed in Sins, to himſelf, and graciouſly offers the Pardon of their Sins, and Salvation to them, they not thinking of thoſe Things* (o).

Anſw. I. We ſhould all remain wicked and obſtinate, were it not for the Satisfaction of Chriſt, in Vertue of which, Grace is communicated to us in Order to Faith and Repentance, as was before obſerved.

(o) Hanc ipſam Dei Juſtitiam, quæ Miſericordiæ opponitur, de qua nos agere, ut jam videre potuiſti, probe memini, duplicem eſſe: Non ſecus atque Miſericordia duplex ſtatui poteſt.——Ex his, ut dixi, duplicem eſſe Dei Juſtitiam liquido apparet; unam, qua perpetuo utitur, &c. Alteram qua Peccatores nonnunquam, &c. Unde, ut diximus, etiam duplex Dei Miſericordia apparet: Una videlicet, qua Reſipiſcentibus, &c. Altera, qua plane Homines prævenit, &c. Pare prima, Cap. 1.

II. Its confeſs'd that God corrects in Faithfulneſs and Goodneſs, thoſe whom he loves, and for whoſe Offences Satisfaction is made by the Death of Chriſt; but he cannot in Juſtice inflict Puniſhment on them; the Reaſon is, Chriſt ſuſtained Puniſhment in their Stead. It is alſo acknowledged, that not ſuppoſing the Satisfaction of Chriſt, God might eternally puniſh them; but that being ſuppoſed, he cannot. Allow but *Socinus* the Thing he begs, and he will certainly prove his Point.

III. God's pardoning Sin is an Act of Juſtice, as well as Mercy. To us it is an Act of Mercy, to Chriſt who has made Atonement, it is an Act of Righteouſneſs and Juſtice.

IV. God exerciſes long Suffering towards the Wicked, or defers the Execution of Puniſhment, as long as ſeems meet to his infinite Wiſdom. Thus it appears that theſe Diſtinctions of Juſtice and Mercy, as oppoſite, are only invented by *Socinus* to anſwer an End, which they by no Means do. His whole Arguing here is *ſophiſtical*; he begs the Thing he ought to prove, *viz.* that Satisfaction is not made by Chriſt, which being allowed him, the Proof of the Non-neceſſity of his Satisfaction is moſt eaſy.

Object. V. *If Juſtice is eſſential to God, he cannot pardon Sin, no not the leaſt Sin to any one. i. e. without Satisfaction* (*p*).

Anſw. It is the manifeſt Deſign of *Socinus*, to urge this upon us as a great Abſurdity, we acknowledge it to be our firm Opinion, out of the Regard we have to the Honour of God, to whom all

(*p*) Si ea (i. e. *Juſtitia*) in Deo reſideret, nunquam is, ne minimum quidem delictum, cuiquam condonaret. Ibid. Pars tertia, Cap. 1.

Juſtice

Juſtice and Righteouſneſs, we are fully perſuaded is eſſential: Nor is it in the Power of any Man, as I believe to prove it abſurd, that God cannot pardon Sin without a Satisfaction, no not the leaſt Sin.

Object. VI. *This is not called Righteouſneſs in the Scripture, but Severity, Vengeance, &c.* (q).

Anſw. I. Never was any Thing more falſely ſpoken by Man, than is this, that the Infliction of Puniſhment, is not called Righteouſneſs, *Rom.* i. 32.

II. It is called Severity and Vengeance ſuitable to our Apprehenſions of it: But this ſuggeſts not in the leaſt, that it is an Act, not flowing from Righteouſneſs and Juſtice.

Object. VII. *To puniſh Sin, and pardon it, are contrary* (r).

Anſw. This is true, if Reſpect is had to one and the ſame Subject, in puniſhing and pardoning: But if Reſpect is had to different Subjects, as it is in this Affair, they are not.

God willed not to puniſh Sin, in his People, but in his Son.

On his Son he actually inflicted Puniſhment, on them he doth not: To pardon Sin in the Sinner, and puniſh it in the Sinner's Surety, are not contradictory, or the one is not everſive of the other.

Object. VIII. *Its unjuſt to puniſh Sin in Chriſt* (ſ).

The

(q) Iſta Juſtitia, ut ſupra viſum eſt, in Sacris Litteris, non Juſtitia, ſed ſeveritas, aut vindicta, nuncupatur, &c. Ibid.

(r) Punire Delicta, Delicta condonare, invicem prorſus adverſantur. Ibid.

(ſ) *Puniri per hanc* Juſtitiam delictum poſſe, etiamſi de-

quen

The Juſtice of God in the Imputation of Sin to Chriſt, and the Infliction of Penalty on him, ſhall hereafter under divine Aſſiſtance, be vindicated from the Objections of *Socinus*, where this Objection will be particularly conſidered.

Object. IX. *Mercy as oppoſite to Juſtice is not eſſential to God, but is an Effect of his Will (t).*

Anſw. I. Mercy and Juſtice are not contrary, as was before obſerved, tho' Mercy and Cruelty are.

II. God's Nature is infinitely merciful, but the Exerciſe of his Mercy, is under the Direction of his moſt holy Will, as to its Objects, the Time, Manner, and the Degree of its Diſcovery; otherwiſe it can't be true that he hath Mercy, on whom he will have Mercy.

III. The Exerciſe of Juſtice and Mercy are not to be conſidered in the ſame Light: Juſtice is not exerciſed, but in Caſe of Demerit: This the eſſential Righteouſneſs of God requires; but Mercy is exerciſed freely, or without Merit; there is nothing in the objects of Mercy, that render its Exerciſe and Diſcovery towards them neceſſary, as there is in thoſe, towards whom Juſtice is exerciſed.

Object. X. *God very commonly, and moſt readily pardons Sin (u).*

linquens ipſe non puniatur, id, ut infra apparebit, & ab hac & ab omni Juſtitia alieniſſimum eſt. Ibid.

(t) Miſericordiam, quatenus iſti Juſtitiæ, hoc eſt Severitati, et Vindictæ opponitur, in Deo non reſidere, ſed effectum voluntatis ejus. Ibid.

(u) Cum igitur Sacræ Litteræ teſtantur, Deum Miſericordem eſſe, nihil aliud ſibi volunt quam Deum ſæpiſſime, et facillime Peccata condonare. Ibid.

Anſw.

Anſw. Whatever Men may now think of the Pardon of Sin, they will certainly find at God's awful Tribunal, that it is not to be had at ſuch an eaſy Rate, as in Tenderneſs to themſelves, and without a due Senſe of his Righteouſneſs and Juſtice, they may at preſent imagine.

Object. XI. *God's Juſtice and Mercy are not infinite, for he is ſlow to Anger, and abundant in Mercy, the latter exceeds the former (x).*

Anſw. I. From the Delay of Puniſhment, it can't be proved that God's Diſpleaſure with Sin is not infinite.

II. Though God according to his ſovereign Pleaſure in the Diſpenſations of his Providence, diſcovers more of long Suffering, Patience, Goodneſs, and Mercy than of punitive Juſtice, it follows not from hence, that they are unequal in himſelf, and may not conſiſt together.

Object. XII. *Socinus aſſerts, that we being deceived by a Shew of the Word Juſtice, think that God's Severity and Anger is infinite (y).*

Anſw. I. Its no Deception to think that the Infliction of Puniſhment, is a righteous and juſt Act; and therefore this Man was guilty of impious Boldneſs, in ſaying, that we are willing to call it by ſome worthy Name; *viz.* Juſtice, as though this was an Honour not ſtrictly due to it.

II. Righteous and juſt Acts proceed from Righteouſneſs and Juſtice; and therefore the Act

(x) Plane manifeſtum ſit, quam graviter errent illi, qui Dei hanc tum Juſtitiam, tum Miſericordiam infinitam eſſe affirmant. Ibid.

(y) Quod enim ad Juſtitiam attinet, vocabuli Specie decepti non vident, ſe nihil aliud dicere, quam Dei Severitatem atque Iram infinitam eſſe.

of

of puniſhing, flows from Gods Righteouſneſs and Juſtice, which doubtleſs is eſſential to him.

III. Of conſequence it muſt needs be infinite, for there is nothing in God, but what is ſo.

I proceed to conſider the Objections of the very learned Dr. *Twiſs* againſt the Neceſſity of Satisfaction.

I. His firſt Argument ſtands thus. *If God cannot pardon Sin without a Satisfaction, then this is either becauſe he cannot by his Power, or becauſe he cannot by his Juſtice* (z).

Anſw. I. What God cannot do by one Attribute, he cannot do by any; for he cannot act contrary or unſuitable to any of his Perfections.

II. We plead that Juſtice requires Satisfaction for Sin, it therefore was not very pertinent in the learned Man, to argue from Power to Juſtice; the Point to be proved was, that Juſtice doth not require Satisfaction; till that is proved it can't be demonſtrated, that God may by his Power forgive Sin without Satisfaction. That God may by his Power forgive Sin without Satisfaction, is concluded, becauſe it implies no Contradiction; to be able to remit Sin, and to be able not to remit, are not made up of contradictory Terms, that is, to be able to forgive Sin, is no Contradiction, and to be able not, is no Contradiction, and therefore God may do either, juſt as he pleaſes. Again, theſe things are not contradictory; to be able to remit Sins without Satisfaction, and to be able not, becauſe this a Man may do, yea he ought to forgive his Enemies. The Anſwer is, 1. A Man may do what God cannot, a Man may

(z) Si Deus non poſſit Peccata ſine Satisfactione remittere; tum vel quia non poteſt per Potentiam, vel quia non poteſt per Juſtitiam. Vindic. Grat. de Elect. Diſp. 8. Sect. 25. Lib. 1. Pars ſecunda, p. 199.

give

give up his Rule and Authority over his Servants, but God cannot, for he is neceſſarily, the Lord of his Creatures, and cannot diſpenſe with their Obedience to him. 2. It is a Contradiction not to will to puniſh Sin, for the Infliction of Puniſhment is an Act of Juſtice, and God cannot but will to act juſtly. 3. Its a Contradiction that God is able not to hate Sin, which is a Will to puniſh it, as was obſerved above, for if God is able not to hate Sin, he is able to approve of it, which his infinitely pure Nature cannot do. 4. Men in ſome Inſtances may forgive Injuries, when they are perſonal, and a publick Good is not affected; but in Inſtances where the common Good is affected, they have not a Power of forgiving Injuries. Now Sin cannot be pardoned without a Satisfaction, becauſe thereby the Government, Juſtice, and Righteouſneſs of God, would be much affected.

II. His Second Argument is; *If God cannot ſuffer Sin to go unpuniſhed; then it muſt unavoidably be, that he puniſhes by abſolute Neceſſity* (*a*).

Anſw. I. There is a Neceſſity in God, which tho' it is natural, is not abſolute; but reſults from his Will, neceſſarily, and yet freely; thus if God wills to create a rational Creature, an Angel, or a Man, he cannot but will to create that Creature holy. So if God wills to ſpeak or reveal his Mind to Men, he cannot but will to ſpeak Truth, and yet he freely wills to ſpeak Truth; this is a Neceſſity tho' natural yet not abſolute. He urges, *none doubts, but that the Puniſhment of evil Men may be encreaſed in this World, which he ſuppoſes*

(*a*) Arg. II. Si Deus non poteſt Peccatum impunitum dimittere; tum neceſſe eſt ut puniat, Neceſſitate abſoluta——— Malorum Hominum Pœnas in hoc Seculo poſſit augeri quis dubitat? ibid.

cannot

cannot be, if God puniſhes neceſſarily, and that God muſt puniſh as far he as is able.

Anſw. I. Tho' God neceſſarily puniſhes Sin, he puniſhes freely, and according to his infinite Wiſdom, as to Time, Manner, and Degree. 2. Not as far as he is able, but ſo far as in Righteouſneſs he judges it juſt, and fit to puniſh. 3. And therefore the Time, Manner, and Degree of Puniſhment are according to divine Conſtitution; but tho' theſe Circumſtances of inflicting Penalty, are under the Direction of the Will of God, it doth not follow that he may will not to puniſh.

Arg. III. *God may inflict a milder Puniſhment, than Sin deſerves, and therefore he may according to his abſolute Power, ſuſpend the whole Penalty*; to ſupport which he reaſons thus: *God may reward beyond Deſert, and therefore he may puniſh without Deſert* (*b*).

Anſw. I. As before tho' God neceſſarily puniſhes Sin, yet the Execution of Puniſhment, as to the Circumſtances of it, ſuch as Time, Manner, and Degree, is under the Direction of his moſt holy Will and Wiſdom!

II. Tho' God may confer Favours, where there is no Merit, it doth not follow, that he may puniſh without Demerit: The Suppoſition is falſe, his Juſtice doth not require the Beſtowment of Favours more than are due; but it requires the Infliction of Puniſhment where there is Demerit. To conſider the Communication of divine Benefits, in the ſame Light with the Infliction of Puniſhment, is highly *improper*: The Reaſon is

(*b*) Arg. III. Poteſt Deus mitiorem Pœnam inferre quam Peccatum meretur; ergo poteſt pro abſoluta ſua Potentia Pœnam univerſam ſuſpendere, p. 200. Poteſt Deus remunirari ultra Condignum; ergo etiam poteſt punire citra Condignum, p. 201.

plain,

plain, God may confer Bleſſings without Deſert; but his Juſtice allows not of the Infliction of Penalty, without Demerit; for proper Puniſhment, always hath Relation to Guilt, and Suffering without that is not Penalty.

III. Since the Suppoſition is falſe, that God may puniſh where there is no Demerit, it is not true, that he may omit to puniſh where it is.

Arg. IV. *God may inflict Suffering exceeding great, yea eternal, without any Demerit: therefore he alſo may, notwithſtanding Demerit however great, ſuſpend Puniſhment as great. The Antecedent,* ſaith he, *is proved more than once elſewhere: The Conſequence is evident from hence, God is more inclined to do good, than to puniſh.* He goes on and asks *whether it is impoſſible for God to bring a Sinner to Repentance? If you ſhall ſay it is impoſſible, I ask why it is impoſſible to bring a Sinner to Repentance? ſince this includes no Contradiction. If it ſhould be granted that it is poſſible, ſee what follows, that God is brought by a certain, natural, and abſolute Neceſſity to puniſh ſome Sinner, and that for ever, (unleſs Chriſt ſhould be his Surety) though he repents, and departs this Life in a State of Repentance.* He alſo objects, *that God cannot annihilate a Sinner if ſo,* (c).

Anſw. I. Why doth the learned Man in this Argument, ſpeak of Suffering *merely*; this is

(c) Arg. IV. Poteſt Deus cruciatum quantumcunque etiam infernalem alicui inferre citra omne Demeritum; ergo etiam poteſt, non obſtante Demerito quantocunque, quantamcunque Poenam ſuſpendere. Anticedens alibi, idque non ſemel abunde probatum eſt. Conſequentia, ex eo nota eſt ibid. Quod multo nior ſit Deus ad benefaciendum quam ad puniendum—— Quæro an etiam impoſſibile ſit, ut Deus eum qui peccaverit, adducat ad Poenitentiam? &c.——Ergo Deus, per Potentiam ſuam abſolutam non poteſt annihilare Creaturam ſuam, quam ex nihilo creavit, ibid.

not

not fair, it is Puniſhment, not *mere* Suffering that is under Conſideration; all Penalty is Suffering, but all Suffering is not Penalty.

II. If God may inflict Suffering without Demerit, he cannot ſuſpend Puniſhment, where Demerit is, the former is an Act of abſolute Sovereignty, the latter is an Act flowing from the Righteouſneſs of God's Nature.

III. To will to bring a Sinner to Repentance, and to will to puniſh him are contrary: Since therefore God cannot but will to puniſh, the Repentance of a Sinner is impoſſible without Chriſt's Satisfaction.

IV. God is ſaid to be more inclined to do good, than to puniſh, becauſe the Motive to the latter is in the Subject, not ſo in the former.

V. Annihilation may be without Demerit: No Creature hath a Claim upon God, to preſerve it in a State of Exiſtence; its Production into Being, was a ſovereign Act of God's Will, and ſo is its Preſervation in a State of Being: Annihilation therefore is no Puniſhment, which we ſhall have Occaſion to treat of hereafter: But Sin being ſuppoſed, I deny that God may annihilate the Creature, and am perſuaded that any Abſurdity attending this, will never be proved.

VI. The Elect may be ſaid to be puniſhed in Chriſt, by Reaſon of that Fœderal Union, which ſubſiſts between him and them: Chriſt and they are one in Law, yet it can't be ſaid that they made Satisfaction, he made Satisfaction on whom the Puniſhment was perſonally inflicted, this was Chriſt not the Elect; notwithſtanding it may truly be ſaid, that they ſuffered in him, as he was their Head and repreſented them.

Voſſius thus objects 1. *The Queſtion is not whether it is juſt to take Satisfaction, but whether it is unjuſt not to take it* (*d.*)

Anſw. I. As hath been proved, the Juſtice of God's Nature, requires that Sin be puniſhed.

II. Its confeſſed that Chriſt's making Satisfaction was refuſable, God might have inſiſted on our Suffering, and not have reſolved on his: But he offers this Argument: *If God is merciful in doing this or that Thing, it follows not that in not doing it he is unmerciful:* Very true; but there is that in a Sinner, which requires the Exerciſe of Juſtice, tho' there is nothing in him that requires the Exerciſe of Mercy.

Object. II. He goes on to obſerve, *that every Agent that acteth naturally, acts on the Object naturally receptive of his Action; wherefore, if to puniſh be natural (namely in ſuch a Senſe as infers Neceſſity) ſuch an Action cannot paſs from the Perſon of the Sinner to another* (*e*).

Anſw. I. An intelligent Agent acting naturally, acteth with Will, and Choice, thus God in puniſhing Sin, acteth neceſſarily, yet freely, and with Choice; and therefore tho' his puniſhing of Sin is neceſſary, puniſhing of it in the Perſon of the Sinner, or in the Perſon of a Surety, was free to the divine Will.

(*d*) Sed hoc eſt quod quæritur; non, an juſtum ſit Satisfactionem accipi, ſed, an injuſtum ſit non accipi. Non enim ſequitur ſi Miſericors eſt Deus hoc vel illud agendo, eo immiſericordem fore non agendo.

(*e*) Præterea omne agens, quod agit naturaliter, agit in Objectum ſuæ Actionis naturaliter receptivum: quare ſi punire, eſſet naturale (illa nimirum Acceptione, quæ ſecum fert Neceſſitatem) non poſſit Actio talis de Perſona Peccatoris, in Perſonam alteram tranſire.

II.

II. The Act of Puniſhment flows from Juſtice; but that Chriſt ſhould be the Subject of it, is an Effect of divine Sovereignty: God's Will to puniſh is neceſſary; but his Will to puniſh Sin in Chriſt, is moſt ſovereign, and free; it is Puniſhment for Sin, Juſtice indiſpenſibly requires, but not the Puniſhment of it in a Surety.

Object. III. *The Wiſdom of God greatly ſhines in this Affair, as it choſe the Means, but it ſeems not to have Place herein, if God could not by Nature act otherwiſe* (*f*).

Anſw. The Righteouſneſs of God requires Satisfaction for Sin: Infinite Wiſdom contrived the Satisfaction Chriſt hath made.

Dr. *Goodwin* objects thus, *Chriſt put the Neceſſity of his Suffering on the Will of God, and therefore, that Neceſſity aroſe not from the divine Nature, but the divine Will* (*g*).

Anſw. The Neceſſity of Satisfaction ariſes from God's Juſtice; but Chriſt's making Satisfaction is the Reſult of God's ſovereign Pleaſure: So that Chriſt's Sufferings were the Effect of God's Choice, in order to Satisfaction for Sin, tho' a proper Satisfaction became neceſſary, from his Juſtice. The very learned Dr. *Twiſs* objects, that the neceſſary Conſequence, of the Truth we contend for is Atheiſm: *That God is a neceſſary Agent and acts not freely* (*h*), this is a dreadful Conſequence indeed, and if any Degree of Proof, could be given

(*f*) Neque etiam Sapientia Dei, quæ in hoc Negotio maxime elucet, Locum habitura videtur, ſi per Naturam nequiſſet aliter agere. Sapientia enim, eſt Electrix Mediorum. Reſpon. ad Judicium Ravenſp. in Fine.

(*g*) Of Chriſt the Mediator, Book 3. p. 71.

(*h*) Graviter impingat in Naturam Dei, quippe ex qua ſequatur, Deum eſſe Agens neceſſarium, non liberum; unde ad Atheiſmum pateat Aditus minimè tutus. Ibid. p. 202.

of it, all pious Minds would doubtleſs reject an Opinion, that is neceſſarily attended with ſuch a Conſequence; but well it is, Proof fails.

Anſw. I. Some Neceſſity in God conſiſts with the Freedom of his Choice, as God having decreed to puniſh his Son for Sin, he cannot but continue to will the Infliction of Puniſhment on him, by Reaſon of the Immutability of his Nature, and yet he continues to will this moſt freely.

II. If God ſpeaks to Men, he cannot but ſpeak Truth, and yet when he ſpeaks, he ſpeaks Truth moſt freely.

III. If God will create Man, he cannot but create him pure, and yet he creates Man pure and holy, with his free Will and Choice.

IV. If God wills to permit Man to Sin, he cannot but will to puniſh his Sin, the Juſtice of his Nature ſo requiring, and yet he wills to puniſh Sin freely.

Under this Objection, it may not be improper to take Notice of the immutable Relation, Reaſon and moral Fitneſſes of Things, independent on the Will of God, which is much talked of, in this very enlightened and refined Age: If this is the beſt Inſtance, that is to be fixed on, as an Evidence of its admirable Improvement, Men of the preſent Time, have little Reaſon to boaſt of their ſuperior Knowledge and Diſcoveries. For,

1. The ſeveral Relations of things between themſelves, and God, is wholly dependent on the divine Will.

2. To ſuppoſe that any thing out of God, is the Rule of his Will, is to imagine him to have ſome ſuperior, and to be under the Direction of ſomething out of himſelf; than which, nothing more diſhonourable to God, can be invented by the depraved Mind of Man.

3.

3. The Opinion of the abſolute Neceſſity of Satisfaction, is at an infinite Remove from this moral Fitneſs of Things, ſuppoſed to be a Rule to the Will of God, from which he cannot vary. That ſuppoſes ſomething out of God, to be a Rule and Law to his Will: This maintains, that the Righteouſneſs of God's Nature, is the Rule of his Will, and not any Thing extrinſical, or out of himſelf, which hath no other than a Chimerical Exiſtence, in the vain, and looſe Imaginations of Men of corrupt Minds.

II. The Reality of Chriſt's Satisfaction is now to be proved: The *Remonſtrants*, and ſome others deny the Reality of the Satisfaction of Chriſt; they allow not of the proper Ends and certain Effects of his Death; but imagine that by his Sacrifice God was at Liberty to ſave Men on what Condition ſoever he pleaſed: not that his Sufferings, great as they were, procured Salvation certainly, and infallibly for all ſuch, on whoſe Account he ſuffered. To detect the Falſhood of this Opinion, and eſtabliſh the Reality of Chriſt's Satisfaction, is my Deſign at preſent; and I apprehend the following Particulars abundantly confirm this moſt important Truth.

1. Chriſt by his Death expiated Sin: He bore the Sins of all ſuch for whom he died, or their Guilt was imputed to him, and by bearing it, he bore it away, hence we read of his *purging our Sins*, and *putting away Sin by the Sacrifice of himſelf: The Tranſgreſſions* of God's People *are removed from them as far as the* Eaſt *is from the* Weſt: And thoſe contrary Points will ſooner meet, than the Sins and the Perſons of thoſe whoſe Iniquities Chriſt ſuſtained. Crimes cannot be charged on the Offender, and alſo on another for him, that is not compatible with Juſtice, and therefore

God in deſigning Reconciliation to Men, *by the Death of his Son*, imputed not *their Sins to them*, but charged them on him; hence if he is acquitted of their Guilt, it can't be conſidered as chargeable on them. The Pardon of Sin, or Juſtification from it, muſt neceſſarily be a certain Effect of his Death, and therefore the Satisfaction of Chriſt is real and proper.

2. He redeemed thoſe from the Curſe of the Law, on whoſe Account he was made a Curſe; To obtain only, a conditional Grant of Freedom from the Law's Curſe, is not real Redemption: If nothing more than this is to be attributed to the Death of Chriſt; then he obtained not eternal Redemption; his Death was only an Attempt to redeem Men, and it may prove ſucceſsleſs, by their Non-performance of the Conditions enjoyned, and we are to conſider God, as acting a Part in this Affair, which no righteous Man would do, *viz.* puniſh the Surety and alſo the Offender. Either Chriſt in Suffering was puniſhed, or he was not, he was not ſay the *Socinians* and the *Remonſtrants*, which if true, then indeed he made not Satisfaction for Sin, if it is at all puniſhed, it muſt be in the Sinner. If Chriſt was puniſhed in his Sufferings, he bore either a Part of that Puniſhment to which we were obnoxious, or the whole of it; if a Part only, we are inevitably undone, and are left notwithſtanding his Death, without Hope of Salvation, nor is he a perfect Saviour; if he bore the whole, let ſuch who conceive that God puniſhes thoſe for whom he died, vindicate and clear his Juſtice in ſo doing, if they are able.

3. Such for whom Chriſt died Reconciliation is made: God is really reconciled, not willing to be reconciled, on Performance of certain Conditions, that to ſay the moſt of it is only a Diſpo-

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ſition to Reconciliation: But Peace is made by the Blood of Chriſt's Croſs, ſays the Apoſtle: No, ſay the *Arminians*, only Articles of Peace are obtained by the Death of Chriſt, and Sinners are to compoſe the Difference between God and them, by performing certain Conditions, contrary to which we are perſuaded, that *being juſtified by* Chriſt's *Blood, we ſhall be ſaved from Wrath through him*, and that *when we were Enemies, we were reconciled to God, by the Death of his Son:* that the Meſſiah made *Reconciliation for Iniquity:* and that the *Goſpel is the Word or a Report of Peace and Reconciliation*, as effected by a dying Saviour. But it ſeems in all theſe Particulars, we pleaſe ourſelves with airy Dreams and buoy ourſelves up with falſe Hopes, though as we apprehended, theſe things are expreſsly aſſerted by the Prophets, and Apoſtles: But it ſeems, That *the Chaſtiſement of our Peace*, was not upon Chriſt, neither by his *Stripes are we healed:* It is only a conditional Grant of Peace, and Healing, that is the Effect of the Sufferings of our Lord, and he may have the *Satisfaction* of ſeeing the *Travail of his Soul* ſuffer eternal Vengeance: We really thought, it could be no Pleaſure to a Saviour, to view ſuch in Hell, lying for ever under the Wrath of God, for whom he made *his Soul an Offering for Sin:* And it will doubtleſs be fully proved that we are miſtaken in theſe Sentiments, when it ſhall be made evident, that the inſpired Writers intended to convey Ideas, contrary to what their Words fully expreſs, which we think never can be done.

4. He ſuffered in the Room and Stead of thoſe, for whom he died: *The Juſt ſuffered for the Unjuſt, that he might bring them to God:* The Surety ſuſtained the Perſons, and ſtood in the Place of all thoſe, for whom he ſhed his moſt precious

Blood. God our righteous Judge accepting his Engagement for us, and in Conſequence of ſuch his Engagement, and his own Acceptation of it, puniſhing of Chriſt for us, it cannot conſiſt with his Juſtice, to puniſh us alſo; Righteouſneſs requires not the Death of a Surety and of the Offender too for the ſame Offences: Either therefore Chriſt did not die, and was not puniſhed in our Stead, or he has made Satisfaction for us. The *Socinians* therefore, who deny the Satisfaction of Chriſt, are right in denying that he ſuffered in our Room and Place.

5. Chriſt was puniſhed for our Crimes: *He was wounded for our Tranſgreſſions, and bruiſed for our Iniquities.* An innocent Perſon cannot ſuffer for the Offences of Criminals; but in his own Intention, and in that of the Judge who inflicts Penalty, it muſt be in order to make Satisfaction for them, no other juſt End can be propoſed in ſuch a Tranſaction.

6. It is highly unjuſt to puniſh a Surety for a Criminal, and enjoyn any Conditions on that Criminal, which may render his Impunity uncertain; and upon Non-performance of thoſe Conditions puniſh him for his Offence. Its a real Injury to the Surety, and for which he can't be recompenſed. It is allowed this may be in pecuniary Puniſhments, becauſe the Surety may ſuſtain no Injury by it, the Money which he paid being returned to him, as in Juſtice it ought to be; but it cannot have Place in corporal Puniſhment, as in ſuffering Tortures, Pains, and Death. It is unjuſt to require an innocent Perſon to ſuffer corporal Puniſhment for an Offender, and leave his Impunity uncertain, under any Conditions to be performed by him; and upon Non-performance to inflict Puniſhment on him: The Reaſon of which is evident, *the innocent Perſon* is deprived of what he has a

juſt

juſt Claim to, *viz.* the Impunity of him for whom he ſuffered: This not being granted and enjoyed, no Recompence can be made to him for ſuffering on Account of the Criminal's Guilt. If therefore any of thoſe are puniſhed for whom Chriſt ſuffered Death, an *ireparable* Injury is done to him; but this we know can never be: For that Juſtice of God which indiſpenſibly requires the Puniſhment of Sin, requires the Impunity of ſuch, for whom Chriſt ſuſtained Penalty. God cannot but puniſh Sin, either in the Sinner, or in a Surety for him; and ſince he has puniſhed Sin in Chriſt the Surety, he cannot but forgive, and omit to inflict Puniſhment on the Offender. Theſe Things ſufficiently prove the Reality of Chriſt's Satisfaction, and the *limited* Extent of his Death.

III. That the Satisfaction of Chriſt, is plenary, and full, is now to be eſtabliſhed, which theſe following Particulars clearly demonſtrate.

1. Men cannot make Satisfaction for the leaſt Offence: The Puniſhment demerited by every Sin againſt God, is of ſuch Weight, as would for ever ſink us into Horror, and Deſpair: We are not able to ſuſtain the Curſe and Wrath, to which we become obnoxious by the ſmalleſt Crime. And therefore if Chriſt's Satisfaction is incomplete, we are eternally undone, and muſt unavoidably ſuffer endleſs Puniſhment in Hell, on Account of that remaining Guilt for which he has not atoned.

2. Men are in no Part the Cauſe of their Salvation: If any thing which they ſuffer or do, appeaſes the divine Diſpleaſure, they are Authors at leaſt in Part, of their Salvation, which they are not, Chriſt is the ſole Author of their Recovery, and Happineſs, and he ought to have the whole Glory ariſing from it.

3. He is a perfect Saviour: Such he was made *by Suffering*, and therefore he ſuffered not a Part only

only, of the Puniſhment Sin demerits; but the whole of that Puniſhment, or elſe he is no more than a partial Saviour. It is greatly *prejudicial* to the Honour of Chriſt, to conſider him an *incomplete* Saviour, but ſuch he is if his Satisfaction is *incomplete*, and not full.

4. His Blood cleanſes from all Sin: He ſuffered either for all the Sins of thoſe for whom he died, or he ſuffered for ſome of them only: If he ſuffered for all their Sins, then he ſuſtained the Puniſhment, that all their Sins taken together demerited, if ſo, then in Right and Juſtice, no part of that Penalty may be inflicted on them. To this it is objected, that he ſuffered not for final Impenitency, and therefore ſuch as are finally impenitent God may juſtly puniſh. To which I anſwer: (1.) Sin being attoned for, in Conſequence of that Atonement, Faith, Grace and Holineſs, are given to all ſuch, for whom the Atonement is made. (2.) If Puniſhment is inflicted on ſuch for whom Chriſt died, it is either for ſome, or for all their Sins: If for all their Sins, as good Chriſt had never died for them, for they reap no Advantage from his Death; but if for ſome of their Sins only then it follows, that the damned will experience no Remorſe, and Terror, for ſome of their Sins, it may be not for Murder, as *Cain*, not for the the betraying of Chriſt, as *Judas*; but Stings of Conſcience, will attend them only for final Impenitence, for which Chriſt died not. (3.) It is not as Unbelief is final, that it ſubjects Men to Puniſhment; but as it is a Sin, as ſuch Chriſt hath made Satisfaction for it, on the Account of thoſe for whom he ſuffered, and therefore in them it ſhall not be final (*g*). (4.) Perhaps it is not eaſy to be proved,

(*g*) This I ſay upon the Suppoſition, of an Offer, or Propoſal

proved, that it is the Want of Faith in Chriſt, which ſubjects us to Condemnation, ſuch indeed who have not Faith are condemned; but it does not follow that the want of Faith is the Cauſe of that Condemnation. If Chriſt ſuffered for ſome of the Sins of Men only, his Satisfaction is doubtleſs incomplete, and we are certain of this uncomfortable and dreadful Truth, that we muſt neceſſarily periſh. Let the Aſſertors of the univerſal Extent of Chriſt's Death, take which part of this Argument they pleaſe, we are perſuaded they will never be able to anſwer it. (5.) Where no Curſe is due, nothing is neceſſary to be ſuffered; but no Condemnation is due to them that are in Chriſt; the Reaſon is plainly this, he hath redeemed them from the Law's Curſe, by being *made a Curſe for them.* So that his Satisfaction is full, plenary, and complete, which can never conſiſt with the Univerſality of the Extent of his Death. This Chapter I ſhall conclude, with an Obſervation of Dr. *Owen*'s; it is this remarkable one, *to affirm Chriſt to die for all Men, is the readieſt way to prove he died for no Man, in the Senſe Chriſtians have hitherto believed, and to hurry poor Souls, into the Bottom,*

poſal of Chriſt for Acceptance to ſinful Men, *merely* as Sinners: *i. e.* while and as they are inſenſible of their Need of him: And that it is the Will and Deſign of God, that they ſhould receive him, and his Salvation; which I *humbly* apprehend cannot be: Tho' this I infer not from Men's Want of Ability, to believe in Chriſt, for I am *very far* from making the *Power* of *Men*, the *Meaſure* of their *Duty*: But I am of Opinion, that an Offer or Propoſal for Acceptance of new Covenant-Bleſſings, is not made to Men, while they are under the old Covenant, or Law of Works, which all Men are, 'till regenerated, or ſo long as they are under the Dominion of Sin, *Rom.* vi. 14. *Offers* of Grace, as I conceive, are not made, to thoſe who are not under Grace, nor intereſted in the Covenant of Grace, which many are not, to whom the Goſpel is preached.

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of all Socinian Blaſphemies (*k*). When he wrote this, he little thought, that any Succeſſor of his, would ſtenuouſly aſſert and defend a Doctrine of ſuch a pernicious Tendency, an Apprehenſion of it would have given his pious Soul great Diſtreſs.

CHAP. VIII.

Contains an eighth Argument in Favour of the limited Extent of CHRIST's *Death.*

THE Interceſſion of our Saviour, is one Branch of his ſacerdotal Office, and therefore he intercedes for thoſe Perſons on whoſe Account, as a Prieſt, he offered an atoning Sacrifice. His Sacrifice and Interceſſion are of the ſame Latitude; the *former* cannot with any Propriety be conceived of *larger* Compaſs than the latter, as we ſhall quickly diſcover, and if not, then, if there are any for whom Chriſt prays not, there certainly are ſome for whom he died not.

I. Our Lord expreſsly affirms that he prayed not for the World: *I pray for them, I pray not for the World, but for them which thou haſt given me* (*l*). Thoſe Perſons who are intereſted in the Interceſſion of the Redeemer, are diſtinguiſhed from others, included under the Term *World*, by various Things——*They are the Fathers*——*They are given to Chriſt*——*Power is given to him, over all Fleſh, that he may give eternal Life to the whole Number of them*——*For their ſakes* Chriſt *ſanctified himſelf, that they alſo might be ſanctified through the Truth*——They are not

(*k*) Salus Electorum, Sanguis Jeſu: Lib. 3. Chap 10. the End.

(*l*) *John* xvii, 9.

of

of the World——They are loved of the Father, as Chriſt is. None of theſe Particulars are any where expreſſed concerning thoſe, who are deſigned by the Term *World*. It can't be ſaid of them, that they are the Fathers, by a gracious Choice, or Ordination to everlaſting Life; on the contrary they were *of old appointed to Condemnation and Wrath* (*m*), as a juſt Puniſhment of their Sins——They are not given to Chriſt to be ſaved by him——For them he did not ſanctify himſelf, and therefore for them he prayed not.

2. Such for whom Chriſt prays, he intercedes with the Father to communicate *Grace* and *Glory* to: He requeſts of the Father, to ſend his Spirit into their Hearts, to convince them of Sin, to apply his ſaving Benefits to them, and to meeten them for a State of future Bleſſedneſs, and for their actual Poſſeſſion of eternal Felicity in his Preſence.

3. His Interceſſion is *certainly prevalent*: The Father hears him, and grants the Bleſſings, he aſks, in Favour of all ſuch, for whom he makes Interceſſion, for which Reaſon the Apoſtle concludes upon his Ability, to ſave to the uttermoſt, from his ever living to make Interceſſion. Two Things fully prove this Point. (1) The Promiſes and Engagement of the Father to him; he required Chriſt to make his Soul an Offering for Sin, and promiſed that as a Reward for ſo doing, *he ſhould ſee his Seed*, i. e. not in *Hell*, but in *Heaven*, as I think, and that the Pleaſure of the Lord, i. e. not the *Deſtruction*, but the *Salvation* of Sinners *ſhould proſper in his Hand* (*n*), or under his Influence. Suppoſing therefore it was allowed that the Satisfaction of Chriſt, was not proper and complete, which it certainly is: Since the Father call-

(*m*) Jude v, 4. 1 Theſſ. v, 9.

ed

ed him to ſuffer, and promiſed him the Welfare of Sinners on that Condition, and as he has ſuffered at that Call of the Father, it would be a manifeſt Violation of Right, not to grant the Favours promiſed upon that Condition. But what adds much weight to this is, (2). Chriſt's Interceſſion is founded upon the Perfection of his Satisfaction.

That Sin is expiated——That an everlaſting Righteouſneſs is brought in, for the Juſtification of thoſe to whom Chriſt is conſtituted a Head, or for whom he was a Surety——That actual Reconciliation is made, are Things not now to be proved. Clear and ſufficient Proof is, I hope, already given of *each* of theſe Particulars: And therefore the Diſcharge of theſe Perſons from Guilt, the Juſtification of their Perſons, their Impunity, and Participation of *all heavenly Bleſſings*, muſt neceſſarily be agreeable to the *Juſtice*, and *Righteouſneſs* of God. Hence it follows that Chriſt is *certainly* heard of the Father in his Petitions, in Favour of all thoſe for whom he prays: If therefore all partake not of Grace and Glory, Chriſt prays not for all Men, nor is his Death of *unlimited* and *univerſal* Extent.

4. Thoſe for whom Chriſt died, he moſt intenſely loves: His dying for them is an inconteſtable Proof of the great Affection he bears to them; thoſe whom he ſo loves, he certainly deſires the Welfare, and Happineſs of. His Interceſſion is the Expreſſion of that Deſire; if therefore there are ſome, for whom he prays not, there are ſome whom he loves not, whoſe Salvation he deſires not, and of Conſequence, for whom he died not with an Intention to ſave them.

5. Typical Atonement made by the Prieſts under the Law, had Relation to all thoſe, and only to thoſe, for whom Sacrifices were offered. And thus

thus the Interceſſion of the Antitype, in the holy Place *not made with Hands*, bears Reſpect to all thoſe, and only to thoſe, for whom he offered himſelf a Sacrifice infinitely pleaſing to God. His Interceſſion is of Compaſs as large, as his Death, and his Death is not of wider Extent, than is his Interceſſion; his Interceſſion is *limited*, and his *Death* alſo is.

6. It is the Blood of Chriſt which ſpeaks, and it *ſpeaks better Things than that of Abel.* Now his Blood doubtleſs pleads in Favour of all thoſe, for whom it was ſhed; if therefore there are any for whom it ſpeaks not, it evidently follows there are ſome for whom he died not.

The *Arminians* object to this Argument taken from the limited Extent of Chriſt's Interceſſion: Thus,

Object. I. *Though Chriſt did not at that Time pray for the World, it is not to be concluded, that he at no other Time did or would.*

Anſw. I. Chriſt always prays for the Salvation of all ſuch, whoſe Salvation he deſires; and therefore, ſince he then prayed not for the World, he deſires not the Salvation of that World of Men; nor is it to be thought he can, for if ſo, he muſt deſire, and pray the Father to ſave ſuch, as he hath appointed to *Condemnation* and *Wrath*, and not *agreeable* to the Will, and Counſel of the Father, which is abſurd to imagine.

II. It is no where elſe ſaid that Chriſt prays for the *World*, that they may be ſaved; and therefore, there is no Reaſon to believe he ever did, doth, or will intercede for them.

III. That Place contains a glorious Plan of Chriſt's Interceſſion in Heaven, we have there expreſſed what Favours he aſks for his People,

and

and it ſeems to be deſigned to inform us for whom he intercedes, as well as for what Bleſſings he aſks, and if ſo, then, now he is in Heaven he prays not for the World; but only for thoſe who are given him of the Father.

Object. II. *Chriſt afterwards prays that the World might believe.*

Anſw. It is not ſaving Faith that is intended; but a Conviction of his divine Miſſion and Authority: The World reproached him, as an *Impoſtor* and *Deceiver* of the People, he prays for the Vindication of his own Honour in thoſe Words, and not their Happineſs. *John* xvii, 21.

Theſe are ſome of thoſe Arguments, which I apprehend clearly prove the limited Extent of Chriſt's Death, and the certain Salvation of all ſuch for whom he died.——The Objections unto this Point, ſhall in the ſecond Part be attended to, and I doubt not, but under divine Aſſiſtance, this Doctrine may be defended, from all juſt Exceptions, how much ſoever the Force of ſome particular Objections may be boaſted of, by thoſe who are the Authors of them.

PART

PART II.

CHAP. I.

Contains Anſwers to the Author's General Arguments in Favour of the Univerſal Extent of the Death of CHRIST.

THE univerſal Extent of Chriſt's Death, is ſpoken of with as much Freedom and Aſſurance, as if the Scripture had expreſly ſaid, he died for ALL MEN: Which is not once affirmed, in any Part of the ſacred Writings. Nor is it ſaid, he *taſted Death for every* MAN (*a*). Ανθρωπος Man is not in the Text, in the *Greek*, we have only παντος, which is either an Enallage of Number, for παντων, all, or υιε, or αδελφε, may be underſtood, agreeable to the Scope of the Writer, for every Son, or for every Brother; that is to ſay, for every Individual of thoſe Sons, and Brethren, whom God intended to *bring to Glory* (*b*). And therefore, thoſe Words are not a *proper* Foundation for the *Author* of *The Ruin and Recovery of Mankind*, to proceed upon in ſhewing, in what Senſe Chriſt died for every *Man*. But I ſhall attend to his Arguments, and he argues thus:

(*a*) Heb. ii, 9. (*b*) Verſe 10.

Arg. I. *We may ſuppoſe it is owing to the exuberant Merits of Chriſt, that this Earth continues to be the Habitation for Mankind; and that the Life of Adam and Eve, were preſerved ſome hundreds of Years after the Day in which they firſt ſinned, ſince the expreſs Word or Threatening conſign'd them over to Death immediately* (c).

Anſw. I. It is very probable that pardoning Mercy was extended to our firſt Parents, and that they were eternally ſaved.

II. If that Threatening had been immediately executed, there would have been *none* of the human Race to be either ſaved or loſt. As God had a Deſign of ſaving ſome of their Deſcendants, they muſt of Neceſſity be continued in Life, not only ſo long as to have Seed: But a Time ſufficient to provide for, ſuccour, and protect that Seed during the State of Infancy. And if the whole Number of the Elect are born into the World, Men muſt be placed in ſuch Circumſtances as will admit of it. Surely it can't be reaſonably thought, that to bring Men into Being, and ſuffer them to dwell on the Earth, for a Courſe of Years, are a Proof, that God intends to bring them to Heaven, or that he has made *Proviſion* for that Purpoſe.

III. Deferring the Execution of Puniſhment, for a Seaſon, is no *ſolid* Argument, that God deſigns the Salvation of Men, for he permits *ſome* to live for *many* Years, who *treaſure up Wrath againſt the Day of Wrath*, and with an Intention that they may ſo do.

Arg. II. *'Tis owing to the ſuperabundant Merit of the Obedience and Sufferings of Chriſt, that the Earth is appointed ſtill, and order'd to produce*

(c) Page 215.

ſuch

ſuch a Variety of Supports and Comforts for Mankind in their ſucceſſive Generations (*d*).

Anſw. I. If it is the Will of God, that there ſhould be ſucceſſive Generations of Men, he muſt be ſuppoſed to will that they enjoy what is *neceſſary* to the Nouriſhment and Support of animal Life, without that, there could not be ſuch a Succeſſion of the human Race.

II. The Comforts of Life are new Covenant Bleſſings to all thoſe for whom Chriſt died, ſuch they are not to all Men, for *Riches* are ſometimes *kept for the Owners thereof to their Hurt.*

And therefore merely from Men's enjoying thoſe Comforts, we are not to conclude as this Author does, That *God is upon Terms of Grace and Reconciliation, with all the Rebel Race of his Creature Man* (*e*).

III. Many ſuch who are *excluded* a Share in *ſpiritual* Bleſſings, are favoured with a *large Profuſion* of temporal good Things: As *Iſhmael, Eſau, Pharoah*, and many *Millions* of others, to argue from the Bounty of God's Providence, to the *Purpoſes of his Grace*, is very *inconcluſive: Indians* may be thought to have as *good* a Ground of *Hope*, of being the *Favourites* of Heaven upon *this Principle*, as Chriſtians themſelves, for they abound in the Riches and Delights of Nature.

Arg. III. *That Mankind have the common Faculties of Nature continued to them, is to be aſcribed to the Undertaking of Chriſt: That they have the Uſe of their Senſes and Limbs in any Meaſures of Health, Eaſe, Vigour, and Activity; for theſe were all forfeited by Sin, and included in the Word, Death. All this is probably owing to Chriſt* (*f*).

(*d*) Page 216. (*e*) 217. (*f*) Ibid.

Anſw. If I underſtand the Author's Meaning in this Argument, it is this, that our continuing to be *Men* or *rational* Creatures, is owing to the Merit of Chriſt, ſuch Sinners will eternally remain in Hell, ſo that this *merely* is no great Advantage to Mankind. Farther he ſeems to me to apprehend, that our *natural Senſes* are enjoyed by us on the ſame Account, and the *Vigour and Activity of our Limbs*, without which Mankind would ſoon become *extinct*: Whence it follows, that if God wills a *Succeſſion* of Men in the World, he muſt be thought to will that Mankind ſhould enjoy each of theſe, at leaſt ſo far, as is neceſſary to the Propagation of their Race. When I come to treat of the *Annihilation* of Infants, which is the Opinion of this *learned* Writer, I ſhall ſhew that it was not our *Being*, which we forfeited by Sin; but our Well-Being or Happineſs only: So that the Continuance of our Exiſtence, is not to be aſcribed to the Death of Chriſt, as the meritorious Cauſe of it.

Arg. IV. *That Men have any Sparks of natural Virtue, Benevolence, Goodneſs and Compaſſion is probably the Fruit of the Mediation of Chriſt* (g).

Anſw. I. It is a Favour that God in his Providence checks and reſtrains the *unbounded* Luſts of Men, thereby they are prevented contracting a *great Deal* of Guilt, which their *vicious* Nature prompts them to. 2. This alſo is *neceſſary* to the Accompliſhment of God's gracious Deſigns concerning his Elect, for without ſuch a Reſtraint upon Men, it is *more* than probable the human Race would ſoon ceaſe to be, *ſo extravagant* is the Madneſs, Rage, and Enmity of Men. 3. As

(g) 218.

God

God may of his abſolute Will, defer Puniſhment for a Time, he may confer Favours on Men, and *ſet ſuch Bounds* to their Luſts, as his own Deſigns render neceſſary, without Regard to the Merit of Chriſt, as a procuring Cauſe, of ſuch a Communication of Benefits to them, and of laying ſuch a Reſtraint upon their unruly, and impetuous Paſſions; from hence therefore it cannot fairly be concluded, that Chriſt died for every Man.

Arg. V. *That all Mankind have had a Goſpel revealed to them, or a Covenant of Grace propoſed to their Acceptance, firſt by Adam, and afterwards by Noah, proceeds from the generous Undertaking of Chriſt* (*b*).

Anſw. I. God in the firſt Promiſe made to fallen Man, clearly ſignified his *peculiar*, and *diſtinguiſhing* Favour to ſome of the human Race, and his *Rejection* of others of them, by the expreſs Mention which he therein makes, of *the Seed of the Woman*, and the Seed of the Serpent. 2. Neither *Adam* nor *Noah*, propoſed the Covenant of Grace to all Mankind, *i. e.* the whole World, for they lived to ſee but a very *inconſiderable* Part of Mankind comparatively. 3. Their Deſcendants ſoon loſt all Memory of this Revelation, and became as ignorant of it, as if ſuch a Revelation had never been afforded to their pious Progenitors.

Arg. VI. *'Tis probably owing to the ſame Undertaking of Chriſt, and the overflowing Value of his Righteouſneſs and Death, that there are ſo many Means of Grace and divine aſſiſtances, both outward and inward, afforded to whole Nations where the Goſpel comes* (*i*).

(*b*) 218. (*i*) 220.

Anſw. I. Since hearing is the appointed Means of Faith, it can't be, but that thoſe concerning whom God hath no Intention of working Faith in them, muſt hear the Goſpel with thoſe about whom he hath ſuch a Deſign, ſince they reſide among them. 2. But God affords not the Goſpel as a Means of ingenerating Faith in ſuch, on whom he never purpoſed to confer that Grace. 3. Divine Aſſiſtances are not afforded to ſuch, in order to Salvation, who are appointed to Wrath. 4. Theſe ſuppoſed Aſſiſtances, are ſufficient, or they are not, 'tis certain they are not, becauſe it is not allow'd that any gracious Habits are infuſed. Sin retains its Dominion in the Heart: Men continue dead in Sin, and their Minds remain carnal, and Enmity againſt God: They are ſtill unregenerate, in the Fleſh, and cannot pleaſe their Maker. It is *very trifling* to talk of Divine Aſſiſtances, being afforded to Men, in order to their Salvation, who are left of God in a *State* of *Unregeneracy*.

Arg. VII. *In the laſt Place, 'tis owing to the moſt redundant Merit of Chriſt our Lord, that ſuch a conditional Pardon and Salvation, or ſuch conditional Propoſitions of Peace as the Goſpel expreſſes, were ever provided for them who were not elected* (*k*).

Anſw. I. It is not to be proved, that ſuch a conditional Proviſion of Salvation, is made for all the Non-Elect, at moſt, it can be made for ſome of them only; unleſs it is ſuppoſed and allow'd, that they (*i. e.* many of them) remain wholly ignorant of thoſe Conditions, which are required to Salvation, becauſe no Revelation is in Providence afforded to *vaſt* Numbers of the human Species.

(*k*) 221.

II.

II. Not one Soul will ever be ſaved by ſuch a conditional Proviſion, which I intend to prove, the Lord aſſiſting, hereafter. This therefore repreſents God as deſigning to ſave Millions of Men, but for Want of ſuitably providing for the Accompliſhment of that Deſign, he is diſappointed of his End, and thoſe Steps which he takes to it are all *ineffectual*. When Men ſhall be able to prove, that God is not infinitely wiſe, they may prove him to be the Author of a Deſign, that certainly will not be executed; when it ſhall be made evident, that he is not infinitely powerful, then indeed it may be granted, that the Means he uſes to a certain End, may fail of compaſſing that End, that is to ſay, when it is proved, that he is not God, then theſe Things may follow, but not till then.

III. The Invitations and Declarations delivered in the Goſpel, are not expreſſive of ſuch a conditional Proviſion of Salvation for all Men; but of the Characters of ſuch Perſons as ſhall be ſaved, in whom God by his Spirit, works Deſires of Salvation by Chriſt, and they are deſigned as Encouragements to ſuch Perſons *only*. And therefore no Argument can juſtly be formed from thence, in Favour of a Deſign in God to ſave Men univerſally.

CHAP. II.

Contains Anſwers to particular Arguments, in Favour of the Univerſal Extent of the Death of CHRIST.

THIS ingenious Gentleman delivers it as his Opinion, that *there is ſuch a Thing as a Sufficiency of Pardon, Grace and Happineſs, provided for all Mankind by Jeſus Chriſt: And that 'tis left to their* NATURAL *Powers under* COMMON *Helps to accept or refuſe it.* To ſupport which he propoſes the Conſiderations, or Arguments following.

Conſid. I. *It is very hard to vindicate the Sincerity of the Bleſſed God, or his Son, in their univerſal Offers of Grace and Salvation to Men, and their ſending Miniſters with ſuch Meſſages and Invitations to accept of Mercy, if there be not ſuch a conditional Pardon and Salvation provided for them* (*l*).

Anſw. I. Either this Tender of Grace and Salvation is univerſal, or it is not, it is ſuppoſed and aſſerted to be univerſal, if ſo, then this Offer is made to every individual of Mankind without Exception.

This we know is not true in Fact, for a great Part of the World were never informed of this Saviour and this Salvation, the Argument is therefore moſt evidently defective; what becauſe ſome Men have an Offer of Chriſt and Salvation, doth it thence follow, that he is provided as a Saviour

(*l*) 224.

for

for the whole World? What becauſe ſome Men are invited to accept of a Redeemer, is this a neceſſary Conſequence of ſuch an Invitation, that a conditional Proviſion of Happineſs is made for every Man, for ſuch as receive no Intimation that there is ſuch a Perſon as Chriſt, or ſuch a Salvation?

This Argument is ſo manifeſtly weak and inconcluſive, that I ſhould but impoſe on the Underſtanding and Patience of the Reader, to enlarge on the Impropriety of it.

II. Since a *full* Satisfaction is made to the Law and Juſtice of God, for the Sins of all thoſe for whom Chriſt ſuffered, (which I hope has been clearly proved in the firſt Part,) it would be unjuſt to enjoyn any Conditions on thoſe Perſons, which would render their Pardon and Salvation *precarious*, and for Non-performance of thoſe Conditions, inflict the Puniſhment demerited by their Sins on them: This would be doing an *irreparable* Injury to a Saviour, who underwent that Puniſhment in their Stead, to which they were expoſed by their Guilt.

III. It is in the Power of Men to embrace this Tender of Chriſt and Salvation, or it is not: If it is not in the Power of Men to accept this Offer, then either God will give them Ability to embrace it, or he will not: To ſay that Men have Power of themſelves to accept this gracious Tender, would entirely ſet aſide the Neceſſity of a ſupernatural Influence on their Minds, in Order to Regeneration.

If it is not allowed that God will give Ability to Men, to embrace this Offer, perhaps it may be very difficult to vindicate, the Wiſdom, and Sincerity of God, in making ſuch an Offer to them: And if it ſhould be granted that God gives

to

to Men ſufficient Power, to accept this gracious Tender; as this Author ſeems to think, and which he expreſſes by COMMON *Helps*; then either theſe *Common Helps, take away the Heart of Stone,* and give *an Heart of Fleſh:* Either they implant *Divine Principles,* in the Souls of Men, ſuch as Faith, Love to God, *&c.* or they do not: If they do, then it muſt be allowed, that all to whom this Tender of Grace and Salvation is made are *really* regenerated, and *truly* believe in Chriſt, which we are certain all Men, who hear the Goſpel do not: If theſe COMMON *Helps* are *ſufficient* to enable Sinners, to accept the Offer, though no ſuch *heavenly Principles* are infuſed into them, then it neceſſarily follows, that ſuch as are *in the Fleſh, i. e.* an unregenerate State, *may pleaſe God,* which we *really* thought they could not, becauſe, the Apoſtle *expreſly* affirms, *they cannot:* If theſe COMMON *Helps* are *inſufficient,* to enable Men, to embrace this Offer, then the Rhetorick of our Author, may be turned upon himſelf, and he may find it no *eaſy* Matter, to vindicate the *Sincerity* of God, in offering Chriſt, and Salvation, to Men, and at the ſame Time, deny them ſufficient Ability to accept the Offers he makes.

IV. If by this Tender of Chriſt, and Grace, and Salvation, be intended a propoſing of him for Acceptance, to all ſuch, as are willing to receive him, ſo far as I am able to diſcern it may be granted, without any Prejudice to the diſtinguiſhing Grace of God, or Danger of extolling the Power of the Creature, and without affording the *leaſt* Support to the Opinion of a conditional Proviſion of Salvation deſign'd for all Men.

For

For, 1. This ſuggeſts not that God has provided Salvation for all Men, and that it is his Deſire, and Intention that every one who hears the Goſpel ſhould enjoy Happineſs. 2. But it ſuppoſes that thoſe Perſons to whom ſuch a Propoſal of Chriſt for Acceptance is made, have Deſires after him, and Salvation by him, upon a Conviction of their miſerable Condition by Nature, and a Senſe of his Suitableneſs and Ability as a Saviour: Now it is certain, that all ſuch may lay hold on a Redeemer, for he is held forth to them in the Goſpel to that End. *Whoſoever will, may take the Water of Life freely* (*m*). 3. It imports not, that thoſe may have Chriſt and Salvation who are Enemies to him, or who have no Conviction of the Neceſſity of an Intereſt in him. Well then, if to offer Chriſt, and Grace, and Salvation, be *only* a Declaration, that all who have Deſires of being ſaved by him, may freely take him, and all his Benefits, and no more; there is nothing in this, which countenances the Opinion of a *conditional Scheme* of Salvation deſigned of God for all Men; for it is a Call and Invitation to Men, not *merely* as Sinners; but as ſinful Creatures convinced of their Miſery, to lay hold on Chriſt for Salvation. 4. Men are not called or invited to this, as righteous, *i. e.* in their own Apprehenſions; but as Sinners, *i. e.* as *ſenſible* of their Sins and Sinfulneſs. So that the Offer of Chriſt, or Propoſal of him for Acceptance, is not made to Men, as Men, or to Sinners, *merely* as Sinners; but it is made to them as convinced, thirſting, hungring Sinners after Chriſt, and his Righteouſneſs, and his Salvation, which is not inconſiſtent with the *diſcriminating* Favour of God; but is a clear Proof of it.

(*m*) Rev. xxii, 17.

It ſuppoſes not a Power for *ſpiritual* Acts in *unregenerate* Men, nor affords *any Support* to the Doctrine of a conditional Proviſion of Salvation for all Mankind.

5. Though Chriſt is not offered, or propoſed for Acceptance to the Elect, *as ſuch*, yet they are the only Perſons to whom he is held forth in the Goſpel for Acceptance: Becauſe they *only* have Deſires after him. He is propoſed to them as Perſons *ſeeing* their Need of him, which, though it is not a Propoſal of him as a Saviour to them, conſidered in the Character of the Elect; but as Sinners *ſenſible* of their Guilt, Danger, and Miſery, this Propoſal can be made to ſuch *only* who are Objects of Election: Unleſs it may be proved, that the Non-elect ſee their Need of Chriſt and his Salvation: The Proof of which would *exceed all* my Expectation.

6. If an Offer, or Propoſal of Chriſt for Acceptance is made to Sinners, *merely* as Sinners, whether ſenſible, or *inſenſible* of their loſt Condition. I would aſk, if it is the Will and Deſign of God, that they ſhould accept of him as a Saviour? If it be ſaid, that ſuch is the Will and Deſign of God; then it muſt be allowed, that he is diſappointed of his Purpoſe in making this Propoſal, with reſpect to the far greater Number of thoſe to whom the Offer is made: Which ſeems to me *evidently* inconſiſtent with the Perfections of God. And if it is not his Deſire and Intention, that Men ſhould accept this Tender of Chriſt, to what End is ſuch an Offer of the bleſſed Jeſus made? Again, if it is the Purpoſe of God, that Men ſhould embrace the Propoſal, then (as was argued above) either they have a Power to accept the Offer, or they have not. If they have, then they may believe of themſelves, and *Faith* is not

the

the Gift of God, as we have always thought it to be, becauſe the Apoſtle *expreſly* affirms it is. If they have not ſuch a Power, either God will communicate to them an Ability for it, or he will not. If he will, then they ſhall *certainly* believe, for *that* Ability is the Grace of Faith, wrought by divine Power in the Hearts of Men. If he will not, then he muſt be ſuppoſed to make an Offer and deſign the Acceptance of it, which he knows is a Thing *impoſſible*, becauſe he grants not to Men a Sufficiency of Strength to embrace that Offer. Hence we may plainly ſee, that a general Tender of Chriſt, and Grace, and Salvation cannot be made to all who hear the Goſpel, much leſs is ſuch a Tender afforded to thoſe who are Strangers to the Goſpel, and are *without Hope* and *without God in the World.*

This Argument therefore in Favour of *univerſal* Grace, and a *conditional* Salvation provided for all *Mankind*, how much ſoever it is *boaſted of*, fails of proving the *Univerſality* of divine Grace, and of a conditional Proviſion of Salvation, for every Man without Exception.

V. I will add one Thing more here, (though to ſome, perhaps, it may ſeem unneceſſary) which is, That when I ſay, that an Offer or Propoſal of Chriſt for Acceptance is made in the Goſpel to Sinners *ſenſible* of their Miſery, and who are ſeeking after Salvation, I do not intend a BARE Offer, though I apprehend an Offer is included; but a gracious *Declaration*, that God has provided Chriſt as a Saviour for ſuch Perſons, as they are, that he is given to them, and that it is a Duty incumbent on them to *thankfully* receive him as God's free Gift.

VI. With reſpect to divine Calls, Invitations, and Exhortations, we may obſerve: They either

they relate to Men concerned about their eternal Intereſts, and who are under a Work of Grace: Or they refer to Men, who are not the Subjects of ſuch a good Work, only the latter come under Conſideration here. And, 1. Men are called upon to repent, (1.) Of all Sin, *i. e.* of their ſinful Behaviour in general, thus in *Acts* xvii, 31. (2.) Of ſome particular Evil, ſo in *Acts* iv, 19. The Murderers of Chriſt are required to repent of that Wickedneſs, in Order to eſcaping thoſe dreadful Judgments; to which that horrid Act, and their inveterate Oppoſition to the Goſpel and Intereſt of Chriſt expos'd them. Repentance or Sorrow for Sin, as it ſeems to me, would have been the Duty of ſinful Creatures, in Caſe no Proviſion had been made for their Recovery, and will eternally rema into be the Duty of thoſe, on whom deſerved Puniſhment will be inflicted, tho' not Repentance of ſuch a Nature, as attends or flows from an Act of Faith in Chriſt; and therefore unregenerate Perſons are exhorted to the Exerciſe of Sorrow for Sin in the Word of God. (3.) Unrenewed Men are called upon, to ſubmit to the evangelical Revelation, and to uſe thoſe Talents which they are furniſhed with in the Advancement of Chriſt's Intereſt, *Matt.* xx, 16. But none of theſe Things prove that there is a conditional Proviſion of Salvation made for all Men.

Conſider. II. *It is very hard to defend the Sincerity of the Spirit of God in awakening the Conſciences of theſe Perſons, ſometimes, who are not elected, and ſtirring them up, to think of receiving the Salvation of Chriſt, if there be no ſuch Salvation conditionally provided for them to receive* (*n*).

(*n*) 227.

Anſw.

Anſw. I. That Men at ſome Seaſons may have terrifying Apprehenſions of Sin, and its Conſequences; that they may take ſome Pleaſure in a general Idea of Salvation which the Goſpel reveals; and that they may break off their ſinful Courſes, are all granted; but, that theſe are Effects of a real and poſitive Work of the Spirit upon their Hearts, wants Proof; theſe Effects are no other, than, what may be produced by the natural Conſcience, accuſing of Sin, and aſſiſted by the external Revelation of the Will of God.

II. It is not to be thought that the holy Spirit, who is an infinitely wiſe Agent, ever operates in ſuch a Manner, as will certainly be ineffectual to attain his End, in his Operations, which this Conſideration neceſſarily ſuppoſes him to do; for it allows not, that he infuſes Principles of divine Life in the Heart; in order to ſpiritual Acts; but it takes it for granted, that the holy Spirit excites Men to act, without giving Life, a Principle of Action; that he ſtirs Men up to bring forth *good Fruit*, without making them *good Trees*, which if our Lord is right, they cannot do; and therefore we conclude that there are no ſuch Excitations, Impulſes, or Influences of the Spirit, in or upon dead Sinners. Excitations to act, without giving Ability for Action, as it ſeems to us, will be eternally *vain*, and *fruitleſs*.

Conſid. III. *It is equally difficult to vindicate the Equity of God, as the Judge of all Men, in condemning Unbelievers, and puniſhing them eternally for not accepting the Offers of Pardon, if there was not ſo much as a conditional Pardon provided for them* (o).

(o) P. 228.

Anſw.

Anſw. I. It will be very difficult indeed, to vindicate the Equity of God, in damning Men for not believing in Chriſt, who never heard that ſuch a Saviour appeared in the World; which if not admitted will enervate the Force of this Argument. Sure this Gentleman can't think it a forcible Way of Reaſoning, to ſay ſome Men will be puniſhed for not accepting the Offers of Pardon, to whom the Goſpel has been preached, and therefore a conditional Proviſion of Salvation is made for every Man without Exception: For ſuch as receive no Intimation of this conditional Proviſion, and of Conſequence Faith in Chriſt, cannot be expected of them. Whatever Weight there may be in this Argument, it can only extend to ſuch a Part of Mankind, as are furniſhed with a Revelation of Chriſt, which a *great*, if not the *greater* Number of Men are not.

II. The Law is an *accidental* Cauſe or Occaſion of Sin in Men, the Blame of which is not to be imputed to the Law; but it is *wholly* chargeable on the depraved Luſts of Men, which are irritated by the Prohibition of Sin in the Law, and therefore break out with the *greater* Violence. This as it heightens their Guilt, it will increaſe their Puniſhment, and the Equity of the Divine Lawgiver, is very eaſy of Vindication, in the Inflict*i*on of that *heavier* Penalty.

III. Thus the Goſpel may be an accidental Occaſion of Sin to Men, hence ſays Chriſt, *I came not to ſend Peace on the Earth, but a Sword*, and elſewhere, *to ſend a Fire, and what will I if it be already kindled.* The Goſpel is not chargeable with the Fault, but the Obſtinacy and Prejudice of Men: Their Oppoſition to the Goſpel muſt one Day be accounted for, and a Diſbelief of

of its *greateſt Myſteries*, will, I doubt not, expoſe them to very ſevere Penalty; becauſe though thoſe *Myſteries* are above human *Comprehenſion*, and their Nature is inexplicable; the Revelation of them, is ſo very clear, explicite, and full, that if Men would but admit of the *obvious* and *natural* Interpretation of the Language of Scripture, they could not refuſe an Aſſent to thoſe *myſterious* Doctrines, as *divine* Principles. And therefore the Puniſhment of thoſe who never heard the Goſpel, will be *more tolerable*, than ſuch ſhall ſuffer who are Adverſaries to evangelical Truths.

IV. All unregenerate Men will be eternally damned; but that the Want of Regeneration, will be the Cauſe of their Condemnation, ſeems to me a *moſt* harſh and ſevere Idea. I cannot tell how to think, that God will puniſh Men eternally, becauſe they have not *heavenly* Principles infuſed into them, the Infuſion of which is a Work proper to God. If Men are not damned, becauſe they are not regenerate, they are not condemned and puniſhed for the *Want* of that Faith which is *peculiar* to Perſons regenerated. If Men are eternally damned for the Want of that *Faith*, it muſt be either for Want of the Habit, or of the Act; if for Want of the *Habit*, then God damns Men, becauſe they are deſtitute of *that*, which he ALONE can give to and create in them. Again, if Men are damned for Want of the Act of Faith, they are eternally condemned and puniſhed, becauſe they have not put forth a *ſupernatural* Act, for ſuch is that Faith in Chriſt, which is proper to the Regenerate, as Dr. *Goodwin* very fully and judiciouſly proves (*p*). This ſeems to me an Idea, not conſiſtent with, either the Good-

(*p*) II. Vol. of his Works, of the Creatures &c. p. 52, 53, 54.

neſs, or Juſtneſs of God, and therefore I humbly apprehend it is not to be admitted. It is one Thing, to ſay that Puniſhment will certainly be inflicted on ſuch as believe not, and another, that it is the Want of Faith, which demerits that Puniſhment. The Senſe of thoſe Words in *John* iii, 18, brought to ſupport this ſevere Opinion, is now to be enquired into. *He that believeth on him, is not condemned, but he that believeth not is condemned already, becauſe he hath not believed on the Name of the only begotten Son of God.* 1. It is not the Execution, but the Threatning of Puniſhment, which is intended in the Text. 2. Believers are not under the Law, as a Covenant of Works; to them therefore there is no Condemnation, or Threatening of Wrath and Punniſhment. 3. Unbelievers are under the Law, whether Elect, or Non-elect, and are ſubject to the Threatnings of it. 4. Hence it follows, that the Want of Faith, is the Cauſe of Men's lying under the *ſentential* Curſe and Condemnation of the Law; this is expreſſed by the Particle ALREADY, in which lies the Emphaſis of the Words: But from this, it is not to be apprehended, that the *Want* of Faith *demerits* the Puniſhment threatned.

Conſid. IV. *It is very hard to ſuppoſe, that when the Word of God by the general Commands, Promiſes, Threatnings given to all Men whatſoever, and often repeated therein, repreſents Mankind as in a State of Probation, and in the Way to eternal Rewards, or eternal Puniſhments, according to their Behaviour in this Life: I ſay 'tis hard to ſuppoſe all this to be no real and juſt Repreſentation, but a mere Amuſement* (q).

(q) Page 230, 231.

Anſw.

Anſw. I. Theſe Things are either true of Men univerſally, or of ſome only, if they are not true of all Men, it is not to be inferred from thoſe Things, that all Men are in a State of Probation: But we are ſure that ſuch to whom no Revelation is afforded, are not commanded to believe in Chriſt, and that no divine Promiſes are given to them: And therefore ſhould it be granted that theſe Things are the fulleſt Proof of ſuch being in a State of Trial, to whom the Goſpel is preached, they afford no Proof at all, that thoſe to whom it is not revealed, are alſo in a State of Probation. That which is univerſal, may be ſaid of Particulars, becauſe Particulars are included in what is univerſal; but that which is particular and limited to ſome, cannot truly be expreſſed of all.

II. If it is Fact that thoſe who hear the Goſpel are in a State of Probation, then they are under a Law or Covenant of Works, and will be rewarded or puniſhed hereafter, according as they obey, or diſobey that Law. If this is affirmed, as it is plainly ſuppoſed and ſuggeſted in this Argument, then I would beg leave to put the following Queries. Is this Law perfect, or is all Sin forbid by it? Then none can keep it and obtain Life by it: For there is not *a juſt Man who lives and ſinneth not.* Is the Law imperfect and doth it *allow* of *Evil* in any Inſtance? To aſſert this is *rank Antinomianiſm.* Will the divine Legiſlator juſtify Men, for an *imperfect* Obſervation of a perfect Law? Then God muſt be ſuppoſed to account them righteous, who are not ſo, and his Judgment will not be found according to Truth. Is an *imperfect* Obedience accepted of God, as if *perfect*, and doth God reward his Creatures for ſuch an Obedience? Then it fol-

lows, That *that* Obedience, which ſubjects to Puniſhment, becauſe it is defective, entitles to a Reward: Theſe Things may be allowed to be true when *flagrant* Contradictions are ſo. Are thoſe Works or Conditions, which this Law requires, in the Power of Men? If ſo then Salvation may be of Works, which the Apoſtles deny more than once. If theſe Conditions are not in the Power of Men, either God will afford to them Grace ſufficient, to enable them to perform them, or he will not; If he will, then he regenerates all Men, of whom the fulfilling thoſe Conditions is expected; for no Man can believe, and repent truly, without the Graces of Faith and Repentance. If he will not, then Men are put into ſuch a State of Trial, as renders their Salvation impoſſible. Is it juſt to puniſh Chriſt for the Sins of Men, and enjoyn Conditions on them, which render their Impunity, not to ſay *precarious*, but their Puniſhment *inevitable*? Thus it muſt be, ſince God will not regenerate them, for without the Infuſion of divine Life or gracious Habits, Men are no more able to believe and obey God, in a *ſpiritual* Manner, than to keep his perfect Law. For *without Faith it is impoſſible to pleaſe God:* and they who *are in the Fleſh*, i. e. who are in an *unregenerate State cannot pleaſe God.* The eternal Damnation therefore of all ſuch, whom God is not pleaſed *to create in Chriſt Jeſus unto good Works* is *unavoidable.* Let the *Gentleman* ſolve this Difficulty, when he is at leiſure, if he pleaſes, and if he is able to do it, it is what may be *juſtly* expected of him. The *ingenious* Author apprehends, that if a conditional Proviſion (at leaſt) of Salvation, is not made for the Non-elect, they are in the ſame State with *Devils, for whom no Saviour was provided, and whom God has not*

treated

treated in a Way of Precept, Promiſe and Threatning. But he is greatly miſtaken: Chriſt was not provided as a Saviour, for ſuch as eternally periſh; he is not a Saviour to thoſe, who are not ſaved.

Beſides there are many *Millions* of Men, whom God has not treated in a Way of Precept, Promiſe and Threatning, are they alſo in a State of Tryal, and is it expected of them, who never heard a Syllable of Chriſt, that they ſhould believe in him, in Order to Salvation? Again, God commands Men (ſuch to whom a Revelation is afforded) to be holy, and threatens to puniſh them for Sin: But that he promiſes to pardon, and ſave all who hear the Goſpel, if they will with ſuch Helps, as he is pleaſed to afford to them, repent and believe in Chriſt, as yet wants Proof: Notwithſtanding they are not in ſuch a State as the Devils are: For Judgment is not at preſent executed upon them, eternal Puniſhment is threatned, but it is not inflicted: This is a great Favour, and is ſo eſteemed by thoſe, who know the *pungent* Grief, which ariſes from a Senſe of Guilt, and of the *Wrath* of God. Moreover Men enjoy many Mercies, for the Support, Convenience, and innocent Amuſement of Life; whereas the Apoſtate Spirits have nothing to alleviate their Grief, or abate the Weight of their Sufferings. Farther no Man has any juſt Occaſion to be diſcouraged, though Salvation is limited to the Elect of God. Men may be conſidered, either as concerned, or unconcerned about their future Welfare. Thoſe who are unconcerned about their eternal Intereſts, as it ſeems to me, have no Right, to the *leaſt* Degree of that Conſolation, which the Goſpel provides. As for ſuch who are ſerious, and diſpoſed to enquire into Things,

which relate to their eternal Peace; this Doctrine contains nothing in it of a *diſcouraging* Nature to them; except it be that God promiſes to *hear the Deſires of the humble*, and that ſuch, who upon a Conviction of their loſt Condition by Nature, and a View of Chriſt's Ability as a Saviour, ſeek for Salvation by and through him, ſhall receive what they apply to him for: I ſay they have *no* Reaſon to be *dejected*, except it is, that God hath *promiſed* to ſave ſuch Perſons as they are, and will *infallibly* make good his Promiſes to them. And one would imagine, that there is not any thing of a *diſcouraging* Nature in this. But this is a Point I ſhall have Occaſion to conſider hereafter; and therefore ſay the leſs of it now.

Conſid. V. *This ſeems to be a fair and eaſy Way to anſwer ſeveral of thoſe Texts of Scripture, which repreſent God as the Saviour of all Men.*

Some of thoſe Scriptures the learned Gentleman quotes, one of them is by Miſtake wrongly cited; it is 1 *Tim.* ii, 6. *Who gave himſelf a Ranſom for all:* Not for all Men as this Author reads it; nor is the Term Man in the *Greek*, in *Heb.* ii, 9. as is above obſerved. After the Quotation of thoſe Texts, he proceeds thus: *I grant indeed that many of theſe Scriptures, may have a pretty ſufficient Anſwer given to them, by the Art of Criticiſm, but there are ſome Few of thoſe Scriptures, and of their parallel Places, which can never be ſo well explained; but by ſuppoſing that the Death of Chriſt, has ſuch an all-ſufficient and overflowing Merit in it, as to provide a ſufficient conditional Pardon, and conditional Salvation for the Non-elect, while it alſo provides abſolute, effectual, and*

and certain Pardon, and Salvation for thoſe whom God has elected (*r*).

Anſw. I. This Gentleman ſeems not to diſapprove of what he calls the Art of Criticiſm, uſed in explaining thoſe Texts, and if not, I ſhould think he muſt allow, that thoſe *critical* Explanations are juſt and proper.

II. We ſhould have been obliged to this learned Author, if he had pointed out to us, which of thoſe Scriptures in his Opinion, will admit of *ſufficient* Anſwers, and which he thinks will not. This would have been of ſome Moment in the Affair under Debate.

III. As he hath not thought proper to do this, which if he had, it may be I might have apprehended otherwiſe, I am *firmly* of Opinion, that *every* Text brought to ſupport the Doctrine of the *univerſal* Extent of Chriſt's Death, will admit of Anſwers *juſt* and *altogether ſufficient*. And I ſhall conſider them, in the Order they are preſented by *Limborch* on this Subject. But before I do this, it may not be improper, to attend to the ſixth Conſideration or Argument advanced by this ingenious Perſon, in Favour of the univerſal Extent of the Death of Chriſt, and of a conditional Proviſion of Salvation made for every Man without Exception. It is this,

Conſid. VI. *That all Mankind have ſome conditional Salvation provided for them, and ſome real Grace and Pardon offered to them by a new Covenant, appears from this, that all Men, both wicked and righteous*, or juſt and unjuſt, ſhall be raiſed from the Dead, to give an Account of Things done in the Body, whether good or evil,

(*r*) P. 231, 232.

and to receive Rewards or Puniſhments in their Body, as well as in their Souls, according to the Improvement or Miſ-improvement of the Diſpenſations under which they have lived.——Now a Reſurrection is by no Means provided by the Law of Innocency or Covenant of Works: That only threatens Death for Sin, without the leaſt Hint or Thought of the Body's riſing again. This Doctrine of the Reſurrection therefore ſeems to be the Effect of the overflowing Merit of Chriſt (*f*).

Anſw. I. The Purport of the Threatning in the Law, is to be interpreted by the Puniſhment, which is inflicted on Sinners: Since therefore God raiſes the Bodies of ungodly Men, and puniſhes them in their Body, as well in their Souls; it may juſtly be concluded, that the Infliction of ſuch Puniſhment, was intended in the divine Threatning: For it can't reaſonably be thought, that God *exceeds* in the Penalty he inflicts on Sinners, the true Meaning of his Threatning in the Law.

II. Either that Threatning extends to the whole Perſons of Men, in each conſtituent Part of their Nature, or to one Part of Men only. That the Threatning affects the Body as well as the Soul is evident; becauſe the Body dies and returns to Duſt. Now the Death threatened not only included in it the firſt, but alſo the ſecond Death; and therefore as that Threatning reſpected the entire Perſon of Man, the Body, as well as the Soul, it ſeems to follow, that his Body, in Union with his Soul, was to ſuffer the ſecond Death, or endleſs Puniſhment, which neceſſarily ſuppoſes its Reſurrection from the Dead. The Law of Innocency therefore provides for the Re-

(*f*) P. 238, 239.

ſurrection

ſurrection of the Body, and the Reſurrection of Men; even the Reſurrection of the Saints is not founded in the Mediation and Merit of Chriſt. The Death of Chriſt is not the Cauſe of Believers *merely* riſing again, or their Reſurrection is not to be attributed to his dying for them; tho' their Reſurrection to a State of Happineſs is an Effect thereof.

III. If the Reſurrection of Men is owing to the Mediation of Chriſt, as this *ingenious* Author apprehends, and if they will be rewarded or condemned, according as they embrace or reject Pardon and Grace offered to them in the Goſpel: Then either the Offer is made to all Men, or to ſome only, if there are any to whom no Tender of Pardon and Salvation is afforded, that cannot be a Reaſon of their Reſurrection; nor can this Covenant or new Law, be a Rule of Procedure in Judgment with them: Unleſs it may be thought, that Men will be judged and condemned by a Law, of which they received no Notice. This is ſo manifeſtly abſurd, that but very few, I am perſuaded, will ever aſſent to it.

IV. That there are a very conſiderable Part of Mankind, who know nothing, or have Means of knowing any thing of the Goſpel, is too evident to admit of the leaſt Diſpute. Shall they be condemned becauſe they receive not that Pardon and Grace, a Tender of which is not afforded to them? This is with me, a *moſt difficult* Thing to be believed.

V. I am therefore of the ſame Opinion with the Apoſtle *Paul*, who was a much better Judge in theſe Things, than is this Gentleman, though a *learned* and *ingenious* Perſon, that ſome there are *without Law* (*t*), *i. e.* a divine Revelation, and that

(*t*) Rom. ii, 13.

they

they will periſh *without Law*, *i. e.* the Law as it is revealed in the Word of God, will not be the Rule of proceeding towards them in Judgment: And that as many as have *ſinned in the Law*, or under the Advantage of a *clearer* Diſcovery of the Law in the divine Word, ſhall be *judged by the Law*, as ſo revealed to them.

VI. The Goſpel was not revealed to all Mankind, in *Adam* their firſt Father, to him it was revealed indeed; but he did not perſonally convey the Knowledge of it to any of his Deſcendants, who were born after his Deceaſe: And it is pretty evident, that his Poſterity very ſoon loſt all Notices they had received of it. Nor did *Noah* preach the Goſpel to *all the World*, it cannot be ſuppoſed he did, to all the Inhabitants of the Earth who lived before the Flood, nor could he after it, his Poſterity quickly loſt all Knowledge of it, and ſunk into abominable Idolatry.

VII. May not therefore a great Part of Mankind, at the laſt Day, upon this Principle, object to their Judge; that they are try'd and condemn'd by a Law, of which they never had the *leaſt* Knowledge, and in their Circumſtances could not poſſibly have any Acquaintance with it: That this Law indeed provides a *ſeverer* Puniſhment, but no Advantage, for never was any Tender of Pardon and Grace afforded to them. If ſuch an Opinion as this is calculated to vindicate the Equity of God the Judge of all Men, I confeſs I have no Notion what Equity is. A *feebler* and *more improper* Argument in Favour of a conditional Proviſion of Salvation for all Mankind, than is this, cannot readily be formed, as I apprehend.

CHAP.

CHAP. III.

Contains Anſwers to an Argument taken from the Uſe of the Term ALL, *about the Death of Chriſt.*

LIMBORCH in treating about the Extent of the Death of Chriſt, endeavours to prove it is univerſal, by various Arguments drawn from Scripture, and from ſome Abſurdities, which in his Opinion neceſſarily attend the particular and limited Extent of his Death, all which I ſhall attempt to anſwer. The Arguments formed from Scripture, he ranges into four Claſſes or Heads.

The firſt principal Argument, he takes from its being ſaid, that Chriſt died for all. The ſecond, that he died for the World. The third, that Chriſt is ſaid to come into the World to ſave Sinners, *&c.* indefinitely; and therefore, as he thinks, all Sinners are included. His fourth Argument he draws from thoſe Scriptures, wherein it is ſaid, Chriſt died for thoſe who periſh. Then follow his Arguments taken from the Abſurdities, which in his Apprehenſion, attend the Doctrine of the limited Extent of Chriſt's Death. In this Chapter I ſhall conſider his firſt principal Argument formed from its being ſaid, that *Chriſt died for all* (*u*). Among the various Scriptures, which he produces, where the Term all is uſed with Relation to the Death of Chriſt: Thoſe Words of the

(*u*) Primum ſuppeditant nobis illa Loca, quibus expreſſe Chriſtus dicitur pro omnibus eſſe mortuus. Theolog. Chriſt. Lib. IV. Cap. 3. Edit. quarto. p. 319.

Pro-

Prophet are introduced: *Hath laid on him the Iniquities of us all* (*x*); which Words can only be underſtood of the Church; for the Prophet is not ſpeaking of Men in *general*, but of ſome in *particular*, who were *healed with the Stripes* of Chriſt, which all Men are not. He alſo produces theſe Words of the Apoſtle, *delivered him up for us all* (*y*). Men *univerſally* cannot be intended in that Text is evident, for the Apoſtle is there ſpeaking of God's Elect, of Believers, and not of Men in *general*, the Term all therefore includes not the whole of human Race; but ſuch of Mankind *only*, who are elected, and believe in Chriſt, in conſequence of their Election in him to Holineſs and eternal Life.

I. It is ſaid indeed in ſeveral Places, that Chriſt died for all; but not in any one Place that he died for all MEN, or for every MAN, as was obſerved above: And ſince thoſe for whom he is ſaid to die or give himſelf, ſtand diſtinguiſhed from others, by the Characters of *Sheep*, *Children*, *Sons*, and the *Church*, and the *Church of the Firſt-born, who are written in Heaven:* And others are as plainly diſtinguiſhed from them, by very different Titles, as *The Reſt*, *The World*, and *Goats*, for whom it is no where ſaid Chriſt died, there is great Reaſon to interpret thoſe Texts, wherein he is declared to have died for all, of all the Sheep, all the Children, all the Sons, and of the whole *Church of the Firſt-born, who are written in Heaven.*

And no ſolid Reaſon can be offered, why we ſhould extend thoſe Places to other Perſons deſcribed and diſtinguiſhed from them, by very different Characters, and for whom it is not *once* affirmed Chriſt ſuffered Death.

(*x*) Iſa. liii, 6. (*y*) Rom. viii, 32.

II.

II. If it had been ſaid, which it is not, that Chriſt died for all MEN, that *alone* would have been *inſufficient* to prove his Death, is of *unlimited* and *univerſal* Extent. For, that the Terms all Men are uſed in a *reſtrictive* Senſe very frequently, cannot be denied, as for Inſtance, when it is ſaid *All Men held John for a Prophet.* Multitudes of Men never heard of *John*, and a great many who did, entertained a contrary Opinion of him. Thus alſo when it is ſaid, *All Men came to Chriſt:* A Limitation muſt be underſtood, for he was rejected by far the *greater* Number of the *Jews.* Many more Inſtances of this Sort might be produced to prove, that the Terms all Men, are to be interpreted with Reſtriction; but theſe are ſufficient to that Purpoſe. And therefore if even the Terms all MEN had been uſed with Relation to the Death of Chriſt, (which they no where are) that would not have afforded an *unexceptionable* Proof, of the unlimited Extent of his Death.

III. Where the Term *all* is uſed in this Subject, a Limitation ſeems to be required; as in theſe Words: *Who gave himſelf a Ranſom for all.* (*z*) The Apoſtle before ſpeaks of different Ranks of Men, of Governors, ſupreme and ſubordinate, and directs us to pray for all Men, *i. e.* for Men of differing Conditions in Life, and then obſerves to enforce the Exhortation, that God will *have all Men to be ſaved*, and that Chriſt gave himſelf *a Ranſom for all*, in both which Men of every Condition and State in Life are intended: As for thoſe Words: *If one died for all, then were all dead:* (*a*) they afford no Countenance to the Opinion of the *univerſal* Extent of Chriſt's Death, becauſe all thoſe for whom he died, are

(*z*) 1 Tim. ii, 6. (*a*) 2 Cor. v, 14.

ſaid

ſaid to be dead, and his dying for them is offer'd as a Proof of their being dead; or theſe Perſons are repreſented as dead in Conſequence of Chriſt's dying for them; and therefore a Death to Sin muſt be deſigned; when Chriſt died, he died unto Sin, and they died unto Sin in him as their Head and Repreſentative: All Men are naturally *dead in Sin*, but that is not a Fruit of Chriſt's Death. The Apoſtle evidently deſigns a Death, that is the Effect of Chriſt's dying, which can intend no other than a Death to Sin; and therefore all MEN are not deſigned in theſe Words, but ſome only. Thus this Text which is urged as a Proof of the *unlimited* Extent of Chriſt's Death, contrary to the Intention of our Opponents, furniſhes us with an Argument for it, and ſuch an Argument it is, as will not admit of a very eaſy Anſwer. The latter Part of the Words leads not to a different Senſe, ἵνα οἱ ζῶντες, *i. e.* that they, or all theſe living, or being made alive by divine Grace, *ſhould not live unto themſelves, but unto him, that died for them.* Chriſt's dying for them and their ſpiritual Life, as a Fruit and Conſequence of his Death, are repreſented as forcible and perſuaſive Motives, to live to Chriſt, and therefore he died not for all MEN, for all MEN are not dead to Sin, and do not live ſpiritually in Conſequence of his dying, which the Apoſtle plainly ſuppoſes of all thoſe for whom he died; and what farther eſtabliſhes this Senſe of the Words, is, Chriſt *roſe again for their Juſtification*, which is not true of all MEN and therefore he died not for all Men.

Thoſe Words, *he taſted Death for every Man*, require a Limitation, as has been above obſerved, its every Son, every Brother, every Child, that is deſigned, and not every individual of Mankind; Man is not in the Text, and the

the Scope of the Place directs us to underſtand it of every Son or Brother. So *weak* and *inconcluſive* is the Argument taken from the Uſe of the Term *all*, in Favour of the Opinion of the univerſal Extent of Chriſt's Death, that it might juſtly be expected to hear no more of it. Several Things are objected to the Interpretation of this Term *all*, to Men of all Sorts, and of every Condition, which it will be proper to conſider, and give Anſwers to.

1. *If this Expoſition of theſe Places ſhould be admitted, it muſt be ſaid that there are no Sort of Men, of whom there are not any, but for them Chriſt died; but from whence may this be evident, if Chriſt died not for all and every one* (*b*). I anſwer, ſure it may be evident, that he died for ſome Men of all Ranks and Conditions in Life, for Rulers and Subjects, for high and low, for learned and unlearned, for wiſe and unwiſe, for rich and poor, for bond and free, for old and young, without a Suppoſition of his dying for Men univerſally. It is clear that God ſaves ſome of every Sort, for though *not many wiſe Men after the Fleſh, not many mighty, not many noble are called*; ſome ſuch are called, as well as others of different States; and therefore no doubt may be made of Chriſt's dying for ſome of every Condition and State, tho' he did not die for the whole Race of Mankind. The learned Man farther obſerves thus: *Beſides among all Sorts of Men, there are both ungodly, and impenitent even unto Death; for ſome of ſuch Chriſt likewiſe died, and conſequently according to their Opinion, ſome of them will be ſaved, which is abſurd* (*c*). The Anſwer to this is: Either Chriſt in dying for Men had Reſpect to Faith and Repentance in them, or he

(*b*) Limborch, ibid. (*c*) Ibid.

had

had not; if he had, then he ſuffered for penitent and believing Perſons *only*, which effectually deſtroys the Opinion of the univerſal Extent of his Death. If he had not Reſpect to Faith and Repentance in Men, when he died for them; then he ſuffered for them, conſidered as *ungodly and without Strength*, which he certainly did, and it is this that renders his Grace, Love and Compaſſion, ſo *admirable*, and *conſpicuous* in dying for them. When therefore it is ſaid, he died for Men of all Sorts, the Meaning is, he died for ſinful Men of all Sorts; and not for ſuch as believe, and for ſuch as are finally impenitent. This Diſtribution of Men into penitent, and finally impenitent, in treating on the Death of Chriſt, is very impertinent: For it is all Sorts of Men as Sinners, that Reſpect is had to, and not to Men as Sinners and Saints, tho' of Sinners, Men become Saints, in Conſequence of Chriſt's Death; and for ſuch as are not *ſanctified* by divine *Truth*, Chriſt did not *ſanctifie himſelf*, or ſet himſelf apart to Suffering and Death on their Account. Again, ſays he, 2. *It may according to this Expoſition be much more juſtly ſaid of all, that Chriſt died not for them, or rather, that he died for none, becauſe according to them (the Calviniſts) there are in all States, a much greater Number, for whom Chriſt did not die: And thus all, that is Men of every Condition, are ſaid to be excluded the Benefits of Chriſt's Death* (*d*). Anſw. It is ſtrange! That to aſſert Chriſt to die for many, for ſome Men of every State and Condition, and that they ſhall *certainly* enjoy the Benefits of his Death, ſhould be thought to imply he died for no Man, and that all Men are excluded the Benefits of his

(*d*) Ibid.

Death.

Death. Besides, to say Christ died for some Men of all Sorts; but that he did not die for all Men of any Sort, are not contradictory, and therefore it is ridiculous to infer from his dying for some of every Sort; but not for all of any Sort, that he died for NONE. 3. *The Term* all, *when it is taken of a most special and peculiar Species, cannot denote the Sorts of each; but only when it is expressed concerning a Thing of diverse Species: But Man is a most special and peculiar Species, having no inferior Species under himself. You will say, philosophical Kinds are not understood, but political, into which Mankind is distributed.* Answ. *It is queried, whether it is the Usage of Scripture, that the Term* all *expressed of that Species, which by Logicians is called most special, should signify not every individual of it; but the political Sorts* (*e*). I reply; thus it plainly is: *That ye may eat the Flesh of Kings, and the Flesh of Captains; and the Flesh of mighty Men, and the Flesh of Horses, and of them that sit on them, and the Flesh of* ALL MEN, *both bond and free, both small and great* (*f*). All in this Text doth not design every one of the human Species; but the human Species of every Circumstance and Condition. So also is this Term *all* to be understood in these Words: *For tho' I am free from all Men, yet have I made myself a Servant to* ALL (*g*), i. e. to Men of every Nation, State, and Condition: Not every one of the human Species; but to the human Species of every Circumstance, as the Apostle himself explains it; *Jew and Gentile and the weak*, that he might *gain* some of every State; and therefore it is usual with the Scripture, to distribute the most special or pecu-

(*e*) Ibid. (*f*) Rev. xix. 18. (*g*) 1 Cor. ix. 19.

liar Species into *political* Kinds, and the Term ALL is expreſſive of every one of thoſe Kinds. Nor can I think the learned Man was unapprized of it, tho' he was pleaſed to frame this Objection: However the Removal of it hath occaſioned *very little* Difficulty.

4. *The Circumſtances of ſome Places, ſometimes require the Reſtriction and Limitation of the Term* all: *But in Places where it is ſaid Chriſt died for* all, *no Circumſtances occur, which require a Reſtriction of this Kind: But in ſome, Circumſtances are found which manifeſtly exclude all Reſtriction* (*h*).

Anſw. 1. Tho' no Circumſtances occurred in the ſeveral Places, where the Term *all* is uſed with Relation to the Death of Chriſt; yet if underſtanding it in an unlimited Senſe, cannot conſiſt with what is delivered concerning his Death in other Places of Scripture, as is evident *it cannot*, from what has been obſerved in the firſt Part of this Undertaking: It ought to be interpreted with Limitation, and eſpecially ſince it is *very frequently* uſed in a *reſtrictive* Senſe. 2. It happens to prove a *Miſtake*, that Circumſtances do not occur which require a Limitation, when it is uſed about the Affair of Chriſt's Death. That all Men *like Sheep have gone aſtray* (*i*), is readily acknowledged; but it is not true that ALL Men confeſs it with Shame and evangelical Sorrow, as the Church does; and the Terms US ALL in the latter Part of the Text, intend not any others, or more than ſuch, who have a ſpiritual Senſe of their Sins, and humbly confeſs them unto God, which ALL MEN do not. Says this Author *no Reſtriction can be admitted in* 2 Cor. v. 14. That the contrary of this is true is before proved.

(*h*) Ibid. (*i*) Iſa. liii. 6.

But

But, ſaith he, *all denotes not all, who are dead to Sin and themſelves, is plain, becauſe the End of Chriſt's Death is the ſame for* all, *that they ſhould not live unto themſelves; but to Chriſt who died for them: Therefore he died for them in that State, in which, as yet, they were not dead to Sin* (*k*). Anſw. As when *they were Enemies they were reconciled to God, by the Death of his Son* (*l*): So by the Death of Chriſt, their Head and Repreſentative they really, tho' not perſonally, became dead to Sin, when in themſelves they were *Enemies* to God, and *dead in Treſpaſſes and Sins*, which is the Cauſe of their *quickening*, and *dying* unto Sin. It therefore is very evident, that Circumſtances occur, even in theſe Words which require a Reſtriction in the Interpretation of the Term ALL, and ſo far are they from countenancing the Opinion of the unlimited Extent of Chriſt's Death, that they are a clear Proof he died not for ALL MEN.

CHAP. IV.

Contains an Anſwer to the Argument taken from its being ſaid, that Chriſt died for the World.

Arg. II. *A ſecond principal Argument we take from thoſe Places, where it is ſaid Chriſt died for the World: The firſt of which occurs is* John

(*k*) Ibid. (*l*) Rom. v. 10.

iii. 16. *and the Word* World *denotes all Men in Kind* (*m*).

Anſw. I. It cannot be denied but that the Term *World* is *ambiguous*, and of *very different* Significations in Scripture: And therefore from the *bare* Uſe of *that Term* with Relation to the Death of Chriſt, we are not to form our Opinion of its Extent. But we ought to conſider and compare other Places, where this important Subject is treated of; and if they hold forth ſuch a Senſe, as will not admit of the *univerſal* Extent of his Death, we cannot fairly conclude that ſo it is, from the Uſe of this Word, which we know to be of *doubtful* Import: And eſpecially as it is uſed in a *limited* Senſe, and is *even* ſometimes put for, and deſigns no more than *Believers*, and the *Elect* of God, who ſhall infallibly be ſaved.

II. Tho' it is denied that the Term World is put for the Church and Elect of God, the Proof that ſo it is, will not be attended with the leaſt Difficulty by any thing our Opponents are able to object to that Senſe. It is indeed put for the Non-elect, or at leaſt for Men in a State of Unregeneracy, in theſe Words: *Whom the World cannot receive* (*n*). It is very evident that it deſigns the Non-elect in theſe Words: *I pray not for the World* (*o*). And thus it may mean, at leaſt it muſt mean Men in a State of Unregeneracy, where it is ſaid: *The whole World lieth in Wickedneſs* (*p*). Its of the ſame Import when Satan is called *the Prince of this World* (*q*): And *the God of this World* (*r*). But becauſe it is put for the Non-elect, that therefore it is not uſed for the

(*m*) Ibid. (*n*) John xiv, 17. (*o*) Chap. xvii, 9.
(*p*) 1 John v, 19. (*q*) John xiv, 30. (*r*) 2 Cor. iv, 4.

Elect,

Elect, by no means follows. Its *manifeſtly* put for the *Elect* and *Church* of God in ſeveral Places of Scripture, thus in theſe Words: *For the Promiſe that he ſhould be the Heir of the World* (*f*). That is of the ſame Import with, *the Father of the Faithful:* Both Phraſes are of the ſame Latitude, and expreſs the ſame Idea; and therefore by the Term *World* the Elect of God and they *only* are to be underſtood in that Text. This alſo is its Signification in theſe Words: *Now if the Fall of them be the Riches of the World* (*t*). This likewiſe muſt be its Senſe where it is ſaid: *God was in Chriſt reconciling the World unto himſelf, not imputing their Treſpaſſes unto them* (*u*). Until clear and evident Proof is given, that God imputes not Sin to the Non-elect, it muſt neceſſarily be concluded, that the Elect *alone* are intended in this Text. God imputes Sin to thoſe, and *only* to thoſe, whom he eternally condemns and puniſhes, and therefore the Non-elect to whom he imputes Sin, and on whom he inflicts endleſs Puniſhment cannot be intended. It is alſo put for the Church under the New Teſtament-Diſpenſation in theſe Words: *For unto the Angels hath he not put in Subjection the World to come, whereof we ſpeak* (*x*).

This Term World denotes the Elect and Church of God in theſe Words: *And giveth Life to the World* (*y*). Chriſt gives Life *only* to his *Sheep* or to ſuch *who* are *given* to him of the Father: To this it is indeed anſwered, That *it deſigns Chriſt's doing what is required in order to it, tho' it follows not through the Vice of Men, refuſing, or oppoſing his Operation. Limborch* (*z*)

(*f*) Rom. iv, 13. (*t*) Chap. xi, 13. (*u*) 2 Cor. v, 19. (*x*) Heb. ii, v. (*y*) John vi, 33. (*z*) Lib. IV. Cap. iii.

I reply, 1. An Attempt to give Life to Men, who are dead, which is inſucceſsful, thro' what Cauſe ſoever, cannot properly be called giving Life, ſeeing they ſtill remain *dead*. 2. Doth Chriſt ſo much as attempt to give Life to ſuch, to whom he reveals not himſelf, as *the Way, the Truth, and the Life*: I ſhould think not, which we are ſure he doth not to VAST *Multitudes*. But to ſupport this it is farther obſerved, that God is ſaid to have *purged Iſrael, and they were not purged* (*a*). I anſwer thereby are intended, thoſe Warnings, Reproofs, Threatnings of Puniſhment: And Promiſes of Protection, Peace, and Plenty, in caſe they would reform in their Worſhip, and Conduct, which they received by the Miniſtry of the Prophets: But what are all theſe Things to Chriſt's giving Life to the World? Which is effected by a real, powerful, and poſitive Work of his Spirit upon their Hearts, and is always effectual, or elſe his People are not made *willing in the Day of his Power*; which we cannot but apprehend they are, becauſe it is expreſly declared, that ſo they ſhall be (*b*). It is alſo objected thus: *But be it ſo that the Term World, ſometimes denotes the Elect, yet the Circumſtances of this Place, viz. John* iii, 16. *will by no means bear that Expoſition, becauſe it is added, that every one that believeth, ſhould not periſh; but have everlaſting Life: For hence it is plain, that ſome of thoſe for whom Chriſt died, may not believe, and may periſh: Otherwiſe the Language is unapt and improper, which, ſince they* (the Calviniſts) *will not grant; it follows by the Word World, others alſo beſides the Elect are comprehended, and as we ſay all Men* (*c*).

(*a*) Ibid. (*b*) Pſal. cx, 3. (*c*) Limborch, Ibid.

Anſw.

Anſw. 1. Reſpect may be had to the Elect, tho' not under that formal Conſideration; but as Perſons in like Circumſtances with others; *i. e.* ſinful, condemned by the Law, and liable to Wrath, and therefore may very properly be called by the Name of the World, as expreſſive of their Miſery, and deplorable State by Nature, as *ſo conſidered*, they are *Children of Wrath, even as others.* 2. The Elect of God conſiſt of *Jews*, and *Gentiles*, which was a *Myſtery* but little known, till the *clearer* Revelation of the Goſpel, by Chriſt, and his Apoſtles. The *Jews* generally apprehended themſelves, to be the *only Favourites* of Heaven: To *convince* them of this Miſtake, we meet with ſuch general Expreſſions, as compriſe *Gentiles*, as well as *Jews*, and particularly the Term *World* in this Text. 3. Therefore underſtanding the Words of the Elect *only*, no *Impropriety* attends the Mode of Expreſſion, though it is denied, that any of them may not believe, and may periſh; becauſe Reſpect is had to them, as guilty miſerable Sinners, and as *Jews* and *Gentiles*. *God ſo loved the World, i. e.* his Elect; *that whoſoever, i. e.* that *what Perſons ſoever they are*, believing, *they ſhall not periſh.* The Words regard their State and Condition: And therefore the Senſe is not, whoever of theſe Perſons believes; but whatever be the Extract, Circumſtance, and State of him, who believes, *he ſhall not periſh*; but *infallibly* be ſaved, thro' the Mediation and Sufferings of Chriſt. 4. So it muſt be, becauſe God *infinitely* loves ALL thoſe Perſons, repreſented under the Character of the World, in this Place. Doth God ſo love ALL Men? Why then doth he reveal his Will to SOME *Men only?* Why then doth not God give his Spirit and Grace

to SOME MEN, for whom he gave his Son? The Gift of whom, without the Gift of the Spirit will not ſave them. Is divine Love productive of ſome ſaving Benefits, and not of ALL to SOME MEN? If ſo, then they muſt *inevitably* periſh, for their Salvation is *abſolutely impoſſible*, becauſe the Love of God doth not determine him, to communicate to them, that Grace which *is neceſſary* to prevent their eternal Ruin. Is the Favour of God *mutable?* May it *change*, and turn into *Hatred?* This, however *abſurd* it is, muſt certainly be allowed, if God once *loved* ALL Men, and now *hates* SOME Men. Let our Opponents take which Part of this Argument they pleaſe, I am perſuaded they will never be able to ſolidly anſwer it. 5. The Diſtinction of a Love of Complacency, and Love of Benevolence, which latter is ſaid to be here intended, removes not the Difficulty: *By this Love of Benevolence, God is ſaid to decree, to ſhew Favour, and give Life to Men, if they will believe* (*d*). To which I object thus: Such a Purpoſe cannot reaſonably be thought to be in God concerning ALL Men, without an Intention, that the Object of Faith ſhould be propoſed to ALL Men. And if *once* he ſo deſigned, when, and for what Reaſons, did he recede from that Purpoſe, and *wink* at the Ignorance, and heatheniſh Darkneſs of WHOLE NATIONS for CENTURIES of YEARS?

Again, if God decreed to give Chriſt to Death, to ſave Men upon Condition of their believing in him, he either knew, or did not know, whether they would believe or not: If it be ſaid, he did know; then he appointed his Son's Death to an

(*d*) Limborch, ibid.

End,

End, which he foreſaw would not be attained by it, at leaſt with Reſpect to the *far greater* Part of Mankind, for it is certain, that but a FEW will believe and be ſaved, which as it ſeems to me, cannot comport with the Wiſdom and Juſtice of God, or with his *peculiar* Regard to Chriſt. If God did not know, whether Men would believe, or not, then he is not *omniſcient*, nor can be ſuppoſed to have decreed their Happineſs or Miſery; But he *waits* to ſee Men born into the World, and finiſh Life, and in what Manner they ſo do, before he *wills* their Bliſs or Puniſhment, and gave his Son to Death, altogether at an *Uncertainty*, whether his End therein, at leaſt with Reſpect to the *far greater* Part of Mankind, would be brought about or not; which is a Thought one would not entertain of a WISE Man, in Affairs of *infinitely leſs* Importance. And ſhall this ever be conceived of GOD the Source of ALL Wiſdom? May he himſelf forbid it, and by his holy Spirit *prevent* Men's embracing and ſpreading ſuch Principles, as *neceſſarily* ſuppoſe it; which this moſt evidently does. Farther, either Men can believe *of themſelves*, or they cannot: If they may, then Faith is not the *Gift* of God; but ſuch it certainly is: Then, either God will beſtow this Gift on Men, or he will not: If he will, then ALL Men will certainly believe, which the *far greater* Number of them do not. If he will not beſtow the Gift of Faith upon them, or create this Grace in their Hearts, they can no more believe, than ſee *without* Eyes, walk *without* Feet, or do Buſineſs *without* Hands, whatever Excitations, Impulſes, and Influences, it is imagined they may receive to act Faith. 4. In my humble Opinion, God can no more puniſh his Son, for the Sins of Men, and *only* grant to them Condi-

tions,

tions of Impunity, and if they fail of performing thoſe Conditions, eternally puniſh them for their Sins, than he can for ever puniſh an innocent Creature, or act *unjuſtly*: And thus I cannot but conceive, 'till I ſhall ſee this *dreadful* Opinion fully proved, that the Satisfaction of Chriſt, is not proper and complete; which that it is, is not now to be demonſtrated, it has been done already. And 'tis *mere trifling* to talk of Chriſt's Suffering Puniſhment, in the Room and Place of Sinners, without allowing that Law and Juſtice are ſatisfied, for their Offences; if he ſuſtained the WHOLE of that Penalty their Sins demerit; If indeed he did not; but a PART of it *only*, we are *inevitably* undone, and it is a vain Thing to contend about a *conditional* Impunity: For there is nothing, *but a certain fearful looking for of Judgment, and fiery Indignation, which will ſhortly devour us*: Let Men buoy us up, with what airy and falſe Hopes of Salvation, they pleaſe.

The ſecond Scripture produced to this Purpoſe is, 2 *Cor.* v. 19. *God was in Chriſt, reconciling the World to himſelf, not imputing their Treſpaſſes to them*: That theſe Words relate *only* to the Elect of God, may be thus proved. God acted towards theſe Perſons, as he was in Chriſt, or he formed the Deſign and Plan of their Reconciliation, as he was in the Mediator; which intends the ſame, as if it had been ſaid, they were in Chriſt: When it is affirmed that Sinners are in Chriſt, or that God is in Chriſt, as he puts forth any Acts, or Act towards them, in them, or upon them, the Idea conveyed by both Phraſes is the *very ſame*; which is, that God is graciouſly determined, to ſhew Favour to thoſe Perſons in Chriſt, and to deal with them as a *Covenant-God*. And ſince the *Arminians* contend that *none* but Believers

Believers are in Chriſt, it might *juſtly* be expected that they ſhould *readily* grant us, that the Term *World*, in this Text, deſigns Believers or the Church and Elect of God *only*. This however we will not crave of them as a Favour, but effectually prove: And what is now advanced, is ſuch a Proof of it, as may perhaps, occaſion them no ſmall Difficulty to ſet aſide: For God was in Chriſt to thoſe Perſons, and *only* to thoſe, whom he choſe in him to eternal Salvation before the World began; he never was, or ever will be in Chriſt, to more, or *any others*. Beſides, God imputes not Sin to *that World* of Men, whom he *reconciles*; This is true of the Elect ALONE. 1. No ſuch Challenge can be expreſſed in Favour of others, as the Apoſtle gives out in their Behalf; *Who ſhall lay any Thing to the Charge of God's Elect, it is God that juſtifies.* 2. Thoſe to whom God imputes not Sin, are happy Perſons, ſo they are pronounced to be, by the inſpired Writers *David* and *Paul*: And ſurely by the joint Evidences of theſe two *infallible* Witneſſes, this glorious Truth is fully eſtabliſhed, beyond all the Exceptions of the *Arminians*, or others, whatever Name they bear, or Sect of Principles they are pleaſed to embrace. 3. The Happineſs of thoſe, to whom Sin is not imputed, is moſt certain, becauſe to them God imputes Righteouſneſs, which the Apoſtle proves from *David Rom.* iv. 6, 7. Now thoſe to whom Righteouſneſs is imputed, are *juſtified in the Lord*, and *in him ſhall they glory*: Being made or conſtituted righteous, by the Imputation of Chriſt's Obedience, they ſhall receive *Juſtification of Life*, and ſhall reign in Life, by one Jeſus Chriſt their Lord. 4. The Non-imputation of Sin, neceſſarily infers a Freedom from Condemnation: For a Curſe is *only* denounced

nounced upon a Charge of Offence, ſuch as are acquitted of their Guilt, are redeemed from the Law's Curſe, and therefore they are under no Denunciations of Wrath and Vengeance, except *ſententially*, as conſidered under the Covenant of Works, which indeed the Elect of God are, until their Converſion, but converted they ſhall be, and enjoy Freedom from a Sentence of Condemnation contained in the Law (under which, they naturally are) in Conſequence of their Redemption by Chriſt: And ſhall certainly receive the Adoption (*i. e.* the Honour and Privileges) of Sons: Thoſe who partake of one ſpiritual Bleſſing, ſhall receive ALL; for there is an inſeparable Connection between thoſe Benefits. Such whom God *juſtifies*, he alſo *glorifies*, he doubtleſs juſtifies them, to whom, he imputes not Sin: The Elect *only* enjoy a Non-imputation of Sin, and therefore no other Perſons, than the Elect, can be intended, by that World of Men, to whom Sin is not imputed. Let any *Arminian*, produce Reaſons as clear and cogent for Underſtanding the Term *World* in this Text, of Men univerſally, or others, if they are able, and they ſhall no longer meet with Oppoſition from me. *Limborch* objects ſeveral Things to this Interpretation. 1. Says he, *we have ſhewn, that it is contrary to the Stile of the Scripture, to underſtand by the World, the Elect* (e). This has been ſufficiently refuted above, and therefore it requires no farther Anſwer now. 2. *This Text*, ſays he, *permits not, that by the* World *the* Elect *may be underſtood; becauſe* all *are ſaid to be reconciled, to whom the Word of Reconciliation is ſent, which is the Word of the Goſpel; but that is not ſent*

(e) Ibid.

abſolutely

abſolutely to the Elect; but it is ſent to all Men indifferently (*f*). Anſw. Its not ſaid, that all Men are reconciled; the Apoſtle *only* ſpeaks of himſelf of his Fellow-Labourers, and of Believers, when he ſays: *Who hath reconciled us to himſelf by Jeſus Chriſt*, and not of ALL MEN. Again, the Goſpel is not ſent indifferently to ALL MEN: For it is not at all ſent, to *many Millions* of Men; beſides, it is ſent with a ſpecial Regard to the Elect, tho' others alſo hear it; God ſends it to thoſe, whom he has graciouſly choſen, with a Deſign, that it ſhall be effectual to their Salvation: If his Intention was the ſame, concerning others, he would exert his Power, and bring them to believe it, *to the ſaving of their Souls*, which he doth not. Farther the Goſpel is not ſent to any Place, or continued where it is ſent, unleſs God hath a People there. As for the Figment of the learned Man, of a prior and poſterior Reconciliation, that we have before conſidered, and entirely removed out of the Way, and therefore it is here uſeleſs, and needs no farther Anſwer. 3. It is ſaid, that the Apoſtle exhorts us to be *reconciled to God.* Very true, he doth ſo, but he alſo informs us elſewhere, that *when we were Enemies, we were reconciled to God, by the Death of his Son* (*g*); both which are here intended, the former was effected for us by Jeſus Chriſt, the latter is wrought in us by the Spirit of Chriſt, and is a *certain* Effect and Conſequence of the former.

A third Text, on which the Opinion of the univerſal Extent of the Death of Chriſt is founded, and from which it is urged, is 1. *John* ii. 2. *And he is the Propitiation for our Sins; and not for ours only; but alſo for the Sins of the whole World.*

(*f*) Ibid. (*g*) Rom. v. 10.

Anſw.

Anſw. The Terms whole World, frequently intend *only* a Part of Mankind, as when we read, that *all the World were taxed*, only that Part is deſigned, which was in Subjection to the *Roman* Power; and in this Epiſtle the Terms are uſed in a limited Senſe: Thus in theſe Words, *The whole World lieth in Wickedneſs*: It is evident, that only a Part of Mankind are intended, *i. e.* ſuch who are in an unregenerate State; and the Terms muſt be underſtood with Reſtriction, when it is ſaid, *all* or the whole *World*, *wondered after the Beaſt*: For God always had a *Seed to ſerve him, and who were accounted to him for a Generation.* It is pleaded that this is a Catholick Epiſtle, or written to *Gentile* Believers, as well as believing *Jews*, and that therefore, when the Apoſtle ſays, *not for our's only; but alſo for the Sins of the whole World*, he *compriſes Believers, both of the* Jewiſh *and* Gentile *Extract, and in the latter Phraſe, takes in all of all Nations, or ſuch of all Nations as believe not.* Anſw. ſeveral Reaſons may be aſſign'd, why it is to be concluded, that this Epiſtle was wrote to, and principally intended for the Uſe of believing *Jews*. 1. The Author of it was an Apoſtle of the Circumciſion, as *Peter* alſo was, in the Diſcharge of his Office, therefore, it is reaſonable to ſuppoſe he chiefly regarded Believers of his own Nation, tho' not excluſively of *Gentile* Saints. 2. Various Things in the Epiſtle itſelf, clearly prove it to be wrote to *Jews* and not to *Gentiles*.

(1.) Thoſe Words in Chap. ii, 7. *Brethren I write no new Commandment unto you; but an old Commandment, which ye had from the Beginning: The old Commandment, is the Word, which ye heard from the Beginning, i. e.* from the Commencement of the Goſpel Diſpenſation, which was not true

abſolutely to the Elect; but it is ſent to all Men indifferently (*f*). Anſw. Its not ſaid, that all Men are reconciled; the Apoſtle *only* ſpeaks of himſelf of his Fellow-Labourers, and of Believers, when he ſays: *Who hath reconciled us to himſelf by Jeſus Chriſt*, and not of ALL MEN. Again, the Goſpel is not ſent indifferently to ALL MEN: For it is not at all ſent, to *many Millions* of Men; beſides, it is ſent with a ſpecial Regard to the Elect, tho' others alſo hear it; God ſends it to thoſe, whom he has graciouſly choſen, with a Deſign, that it ſhall be effectual to their Salvation: If his Intention was the ſame, concerning others, he would exert his Power, and bring them to believe it, *to the ſaving of their Souls*, which he doth not. Farther the Goſpel is not ſent to any Place, or continued where it is ſent, unleſs God hath a People there. As for the Figment of the learned Man, of a prior and poſterior Reconciliation, that we have before conſidered, and entirely removed out of the Way, and therefore it is here uſeleſs, and needs no farther Anſwer. 3. It is ſaid, that the Apoſtle exhorts us to be *reconciled to God.* Very true, he doth ſo, but he alſo informs us elſewhere, that *when we were Enemies, we were reconciled to God, by the Death of his Son* (*g*); both which are here intended, the former was effected for us by Jeſus Chriſt, the latter is wrought in us by the Spirit of Chriſt, and is a *certain* Effect and Conſequence of the former.

A third Text, on which the Opinion of the univerſal Extent of the Death of Chriſt is founded, and from which it is urged, is 1. *John* ii. 2. *And he is the Propitiation for our Sins; and not for ours only; but alſo for the Sins of the whole World.*

(*f*) Ibid. (*g*) Rom. v. 10.

Anſw.

teach them, that the Gentiles were not excluded a Share, in the Benefits of the *Meſſiah*; but it cannot fairly be infered from hence, that every Individual of Mankind, is intereſted in the Death of Chriſt: Some of all Nations are; but not all of any Nation. *Limborch* objects thus: *The Support and Foundation, of Conſolation propoſed to a Sinner in the firſt Verſe, is taken away: For how ſhould he be certain, that he hath Chriſt, an Advocate with the Father, if his Propitiation, is not common to all Sinners; but belongs to ſome only, and is abſolutely peculiar to the Elect* (g).

Anſw. I. This Objection ſuppoſes, that the Interceſſion of Chriſt, and his Death, are of the ſame Extent, which is a *great Truth*: But tho' the Objection ſuppoſes it, and argues upon it, I am apprehenſive, that it will not be allow'd, becauſe it would enervate a principal Argument formed in Favour of the Opinion, of the *univerſal* Extent of Chriſt's Death: Which thus appears. There is a *World* of Men, for whom Chriſt prays not; it is ſuppoſed, that he is an Advocate, or Interceſſor for all ſuch, for whoſe Sins, he is a Propitiation, and therefore we have a *World* Men, for whom Chriſt prays not, that are not included in this *whole World, for whoſe Sins he made Atonement.*

II. The Knowledge which a Believer hath, of an Intereſt in Chriſt, as an atoning Sacrifice, and prevalent Interceſſor, with the Father, is not of ſo low a Nature, as this Objection ſuggeſts: Which is only an Inference drawn from Premiſes, in a natural Manner. As thus, Chriſt died for all Men, without Exception, I am of the human Species, and therefore he died for me. For ſuch

(g) Ibid.

the

on whoſe Account he died, he is an Advocate, he died for every Man, and for every Man he is an Advocate, or Interceſſor, and therefore he is my Advocate with the Father. It will ſhortly appear how far this is, from being the Faith of the Operation of God.

III. Though the Interceſſion, and Atonement of Chriſt, are limited to ſome, yet a Man may have a comfortable Hope, and ſolid Perſuaſion of an Intereſt in both. 1. By a powerful Impreſſion, of evangelical Promiſes on the Mind. 2. By diſcerning the happy Fruits, of Chriſt's Propitiation, and Interceſſion, in himſelf: Such as Love to God, Abhorrence of Sin, and Dependence on Chriſt for Salvation, and Deſires of Conformity to him. Theſe are Effects of his Death and Interceſſion; and therefore the Subjects of theſe Things may ſafely conclude, upon an Intereſt in both. 3. Our Election of God may be known by its Fruits in us, hence ſays the Apoſtle, *Knowing Brethren beloved, your Election of God. For our Goſpel came not unto you in Word only; but alſo in Power, and in the Holy Ghoſt, and in much Aſſurance (b).* 4. The Interceſſion of Chriſt, is not to be propoſed to ALL MEN, as a Foundation of Conſolation: If any think, that the *Wicked* and *Ungodly*, are to be comforted, by obſerving to them, that Chriſt hath atoned for their Sins, and is an Advocate for them, with the Father: I cannot but declare myſelf to be of a very *different* Opinion. That as no Man can receive evangelical Conſolations, until he *ſees* his Need of Chriſt, and Salvation by him: So *none* have a Right to thoſe Conſolations, before they are the Subjects of ſuch Convictions. To propoſe the Satisfaction of Chriſt, and his Interceſſion, as

(b) 1 Theſſ. i, 4, 5.

Grounds, and Foundations of Hope, Comfort, and Joy to *unregenerate* Men: I am fully perſuaded, is to *caſt Pearls before Swine*, indeed. 5. Every *proper* Subject of Comfort, may enjoy it, notwithſtanding the *Limitation* of the Death, and Interceſſion of Chriſt, to the Elect: That is every *ſenſible* Soul may, who ſeeks for Salvation by him. For there is not *any Thing* of a diſcouraging Nature in this Doctrine, to ſuch *whoſe Hearts the Lord would not have made ſad.* 6. The Opinion of the univerſal Extent, of Chriſt's Death, and Interceſſion, is no very *comfortable* one. It ſuppoſes indeed, that he died, to ſave Men; but that notwithſtanding his Sufferings and Death, they may periſh eternally, and and that in Fact, the *greater* Number of Men, will for ever periſh, becauſe by his Death, he did not ſecure to them, that Grace which is neceſſary to keep them, in a World of Sin, Temptations and Snares. Pardon of Sin, Reconciliation, and Security from Puniſhment, are by no Means, to be thought, the certain Effects of his Death, to any, ſay ſome, not to the *greater Part* of Mankind, ſay others: And therefore ALL, as ſome, or the *greater* Number, of thoſe for whom he died, as others think, muſt ſecure thoſe Benefits, by their own Obedience, or elſe, notwithſtanding his Death, they will *inevitably* periſh for ever. Chriſt indeed, ſay ſome, intercedes for Men univerſally; but his Interceſſion prevails not ſo far, as to furniſh a great Part of thoſe, for whom he prays, with an external Revelation of himſelf: Nor is his Interceſſion, in Favour of *many* of thoſe, who enjoy ſuch a Revelation, a certain Means, of procuring for them, that Grace of the Father, which is neceſſary to preſerve them ſafe: *But* tho' Chriſt prays for their Salvation, and Hap-

Happineſs, they may, and many of them will *certainly*, and *infallibly* ſuffer endleſs Puniſhment *in Hell:* This doth not ſeem to me, to be that *comfortable Doctrine*, which affords *ſtrong Conſolation to the Heirs of Promiſe*, according to the Will of God: And therefore I am perſuaded, its no Doctrine of his; its not from Heaven; but *of Men*, to ſay no *worſe* of it. I ſhall here ſubjoin *Limborch*'s third Argument, with the Anſwers to it.

Arg. III. *This*, ſays he, *we collect from thoſe Places, where it is ſaid, the Lord Jeſus came into the World, to ſave Sinners, and to ſeek, and to ſave that which was loſt, which could not be, without the Intervention of his Death. Since therefore the Language of the Scripture, is indefinite, having no Limitation, or Reſtriction, from whence it may appear, that Jeſus came into the World, to ſave ſome Sinners only: We rightly collect, that Chriſt died for Sinners indefinitely: And therefore not for the Elect only; but all Sinners, yea, that he died for all Men, becauſe all Men are Sinners* (*i*).

Anſw. I. The People Chriſt came to ſave, were really Sinners; and therefore in coming to ſave them, it is rightly ſaid, he came to ſave Sinners. And that in dying for them, he died for Sinners.

II. If he came to ſave all Sinners, why then, are not all Sinners ſaved? Is it becauſe he failed of performing, what was neceſſary to their Salvation? If ſo, what Advantage do they receive from his Appearance in the World, and dying for them? If he did not fail herein, what then ſhould be the Reaſon that Chriſt hath the *Diſſatisfaction*, of ſeeing the *far greater* Part of thoſe, whom he died to ſave, ſuffer *Vengeance* in Hell *for ever?*

(*i*) Ibid.

Is it, becauſe the Father on his Part, fails to communicate to them, that Grace, which is neceſſary to ſecure their final Happineſs? If ſo, how may we vindicate his Veracity, and Faithfulneſs: Since he promiſed Chriſt, on Condition of his dying, that he ſhould *ſee of the Travail of his Soul*, to his *Satisfaction*, and that *his Pleaſure*, *i. e.* the Salvation of Sinners ſhould *proſper in his Hand*. That the *far larger* Number of thoſe are eternally damned, for whom Chriſt died, if he died for all Men, is too evident to admit of the leaſt Diſpute: And I ſhould think, that their ſuffering eternal Torments, can't well be interpreted, of that Succeſs, which the Father promiſed to him, upon his Undertaking to ſuffer and die for them. Neither of theſe Things are to be imagined: On Chriſt's Part there was not any Defect, for in Suffering he was made *perfect*, *i. e.* a *perfect* Saviour, nor is on the Father's.

III. Chriſt is not a Saviour to thoſe, who are not ſaved: An Attempt to ſave Perſons in Miſery, that is unſucceſsful, in no other Caſe but this, (if ſo, it muſt be in this) would be accounted Salvation, any more than an Attempt, to deſtroy a dangerous Enemy, without Succeſs would be eſteemed Victory, and denominate the Author of ſuch an Attempt a Conqueror. All Men are not ſaved, Chriſt therefore is not a Saviour to all Men: If he is not the Author of *eternal Redemption* to the Whole of Mankind, which we are ſure he is not, then he is *only* in *Name*, and not in Fact a Saviour to ſome Men, yea to far the *greater Part* of the human Race, to all ſuch as ſuffer everlaſting Puniſhment in the Regions of Blackneſs, Darkneſs and Horror.

IV. He is the Saviour of his *Body* the Church: Theſe are the Perſons given to him of the Father;

or whom he *ſanctified* and prepared for Glory: It cannot be truly ſaid, that he is the Saviour of thoſe, who are not of his *Body* the Church.

V. He was to ſave his People from their Sins, as the Angel informed *Joſeph: He ſhall ſave his People from their Sins*, and he actually doth free them, from an Imputation of Guilt, and delivers them from *all the penal Effects* of their Sins. To ſay that Chriſt came to ſave more than his People, from their Sins, is to ſpeak beſide the holy Scripture. Upon the whole, nothing can be juſtly collected from the Phraſes of Chriſt's coming into the World to ſave Sinners, and to ſeek and to ſave that which was loſt, in Favour of an Intention in him to ſave ALL *Men*, and that he died for all Men with ſuch a View: Becauſe in coming and dying to ſave SOME *Men* ONLY, he came and died to ſave Sinners, for ſuch are *all* Men.

CHAP. V.

Contains Anſwers, to the Argument taken from thoſe Places, where it is ſaid Chriſt died for thoſe who periſh.

A *Fourth Argument is, Chriſt is ſaid to die for ſome that periſh, and therefore he died not, for the Elect only. 1ſt. Thus in Rom.* xiv, 15. *and 2dly, in* 1 Cor. viii, 11 (*k*).

Anſw. To periſh ſometimes imports a ſinking into nothing, thus in theſe Words: *They go to no-*

(*k*) Limborch, Lib. IV. Cap. iii.

thing, and perish (*l*). Sometimes it intends ſuffering eternal Puniſhment, ſo in this Text: *And periſhed in the Gainſaying of Core* (*m*). In other Places, it deſigns Loſs of ſpiritual Joy and Comfort, and the Weakneſs of the Graces of the Saints, as in theſe Words: *Unleſs thy Law had been my Delights, I had periſhed in mine Affliction* (*n*). Now the Queſtion is, in which of theſe Senſes, the Phraſe is to be underſtood, where it is ſuppoſed that ſuch may periſh, for whom Chriſt died. Not in the firſt Senſe, the *Arminians* will allow, and that very rightly; but this is not to be collected, and prov'd from thoſe particular Places; but from other Texts and the Analogy of Faith, which will not admit of this Senſe. And we reject the *ſecond* Signification, becauſe it is contrary to other Places of Scripture, as may be ſeen above, and to the whole Analogy of Faith. To eſtabliſh this Senſe, it muſt be proved, that ſome for whom Chriſt died, are *not* of the Number of his *Sheep*, for whom he laid *down his Life:* Or that his *Sheep*, may eternally periſh, and that there are ſome of his *Sheep*, to whom, he doth not *give eternal Life*, that ſome of his *Sheep*, may be *plucked out of his Hand, and out of the Father's Hand.* But it will be a very *difficult* Matter to prove, that Chriſt delivered a Senſe, *directly contrary* to that, which his Words *undeniably* expreſs. We therefore juſtly conclude, that tho' his *Sheep* for whom he laid *down his Life*, may *dwindle* in their Comforts, and *decay* in the *Exerciſe* of Grace, they ſhall not be *eternally miſerable*, any more than they will *ceaſe* to be, and that the Apoſtle intends *periſhing*, in the third Senſe, in theſe Places; which gives no Countenance, to the Opinion, of

(*l*) *Job.* vi, 18. (*m*) Jude Verſe xi. (*n*) Pſal. cxix, 92.

the

the *univerſal* Extent of Chriſt's Death, or of the *Poſſibility*, of ſuch ſuffering *endleſs* Puniſhment, for whom our Saviour died.

The third Scripture produced to ſerve this Purpoſe is; *Of how much ſorer Puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath troden under Foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was ſanctified, an unholy Thing, and hath done Deſpite unto the Spirit of Grace* (o)?

Anſw. The Words ſuggeſt no ſuch Senſe, as is ſuppos'd and taken for granted: The Sanctification of the Perſon committing the Sin, of which the Apoſtle ſpeaks, is not intended; but the Sanctification of Chriſt. His ſetting himſelf apart to ſuffer, and his actually ſuffering, and thereby becoming to Sinners, the *only* Way of Life and Hope, which contribute nothing to the Support of the Opinion of the *unlimited* Extent of his Death, or that any of thoſe for whom he died, may eternally periſh.

The fourth Scripture which is urged to this End is: *Denying the Lord that bought them, and bring upon themſelves ſwift Deſtruction* (p).

Anſw. 1. It muſt be confeſſed, that theſe Words (at leaſt) do not afford a clear Proof, that any of thoſe periſh eternally for whom Chriſt died: Becauſe it is not to be proved that Chriſt is here intended, or that the Price of his Blood, is treated of and referred to: Hence it appears, that but very little at moſt, can be inferred from them, in Favour of the Opinion we militate againſt; indeed not any thing with Certainty. For (1) It cannot be proved, that Chriſt is the Perſon, who is ſaid to have bought theſe Men, and if that is

(o) Heb. x, 29. (p) 2 Pet. ii, 1.

not *capable* of *evident* Proof, it muſt be allowed, that this Text affords not any clear Evidence, of Chriſt's buying theſe Perſons: For ought we could have known, it might be God the Father, who is intended, if nothing in the Words themſelves, had directed us to underſtand them of him, which Δεσπότης tranſlated Lord imports, for that is a Name, which is never given to Chriſt in the New-Teſtament. (2). Buying may intend, as it doth, in ſome other Places, *providential* Mercies, thus in theſe Words: *Is he not thy Father, that has bought thee* (*q*)*?* (3). God the Father may be, and is denied by wicked Men, who introduce into the Church *damnable Hereſies*, to his Diſhonour and the Diſturbance of his People. (4). They bring on themſelves *ſwift* Deſtruction, by acting ſuch a Part. We have many *weighty* Reaſons for interpreting the Text in this Senſe, rather than in the other, for which the *Arminians* contend. [1.] Theſe Perſons were not the Objects of divine Favour, becauſe they were not *drawn with Loving Kindneſs*: As all thoſe are whom *God has loved with an everlaſting Love* (*r*). [2.] They were *appointed* to Condemnation and Wrath, or were *made to be taken, and deſtroyed* (*s*) which cannot *conſiſt* with a Deſign of ſaving them by Jeſus Chriſt. [3.] If God ever intended to ſave them; I would ask why he changed his Purpoſe, and what was the Occaſion of that Change, and how this can conſiſt with his Immutability? To ſay that the Change is not in God; but in them, is no proper Anſwer to the Enquiry: For then it will be farther aſk'd, whether God *always* knew, what Manner of Men, they would be? To affirm he did not know, and ſo he once

(*q*) Deut. xxxii. vi. (*r*) Jer. xxxi. 3. (*s*) Verſe 12. Jude verſe 4.

really

really deſigned their eternal Happineſs, until they proved other Sort of Men, than he expected, is a plain *Denial* of divine Preſcience. If he *always* knew, what Kind of Perſons they would be, and yet once intended their Salvation, he could not *ever* appoint them to Wrath, and puniſh them for Sin, without a Change in himſelf, and that for no Reaſon *poſſible* to be aſſign'd. [4.] If Chriſt died for them, they are either deſtroy'd for thoſe of their Sins, for which he ſuffered, or for other Sins, for which he atoned not: If for thoſe Sins, for which the Redeemer ſuffered, then Puniſhment is *twice* inflicted for thoſe Sins, once on Chriſt, and alſo on them, which cannot conſiſt with Juſtice. If for other Sins, then, they periſh, becauſe of a Defect, in the Satisfaction of Chriſt (*t*): Which is not by any Means to be allow'd.

CHAP. VI.

Contains Anſwers to the Abſurdities, charged on the Opinion, of the limited Extent of Chriſt's Death. And a Vindication of Calvin, *from a Miſrepreſentation.*

LIMBORCH charges the Doctrine of the particular Extent of the Death of Chriſt, with ſeveral Abſurdities, from which, I ſhall here attempt to vindicate that important Truth.

Abſurd. I. *All to whom Chriſt is revealed, are bound to believe, that he died for them: If therefore he died not for all Men, they are obliged to believe a Falſhood* (*t*).

(*t*) Theolog. Chriſt. Lib. IV. Cap. iii.

Anſw.

Anſw. I. If this was admitted, it would not prove, that Chriſt died for all Men; becauſe he is not revealed to all Men by a *great* Number. The Obligation to believe, cannot exceed in Compaſs, the Extent of the Revelation of Chriſt, and ſince that is not *univerſal*, but limited, it is *impertinent*, to argue from a *particular* Obligation, to an *univerſal* Concluſion, in which, all Men are included, as well thoſe not under the Obligation, as thoſe that are under it.

II. It is certain not only, that all Men to whom Chriſt is revealed, ought to believe that he died for them, but it is *equally* certain, that they cannot diſbelieve it, if he died for all Mankind: The Reaſon is moſt evident, in Order to a Belief of an Intereſt in his Death, no more is neceſſary, than underſtanding, this very plain Propoſition, Chriſt died for *every Man* without Exception, and Mens allowing themſelves, to be of the human Species, of which they cannot doubt, without falling into a *ſtrange Delirium*, and loſing the proper Exerciſe of their Reaſon: Hence it appears, that the *full Aſſurance* of Faith, is no *extraordinary* Attainment. Upon this Principle, it muſt neceſſarily be allowed, that a Perſuaſion of an Intereſt in a ſuffering Redeemer, is not proper to Believers, for it is, and muſt be in ſuch, who are *unregenerate*. And therefore why, the Faith of *primitive* Chriſtians, and of the *Martyrs* ſince, as conſiſting in a Perſuaſion, of an Intereſt in the Death of Chriſt, ſhould be accounted a *great Favour*, no Reaſon can be aſſigned: For the *moſt wicked* Man upon the Earth, who hears the Goſpel, has the ſame evident Foundation, for ſuch a Confidence, as they had.

III.

III. That all Men who hear the Goſpel, are bound to believe in Chriſt, I humbly apprehend, is not very *eaſy* of Proof. They are indeed obliged to various Things, in conſequence of enjoying the great Advantage, of a Revelation from God. They ought to ſearch the Scriptures, and that diligently. It is their Duty to meditate upon the Scriptures, and uſe their Powers of Reaſoning, in the beſt Manner they are able, in order to diſcover their true Meaning and Senſe: They are not to enquire into the *Modus*, of the *myſterious* Things therein revealed, and embrace or reject the Doctrines of the Word of God, either as they can comprehend them, or as they exceed the *narrow* Limits of their *ſhallow*, and *imperfect* Underſtandings. The Part which Multitudes act, of this Nature, muſt one Day be accounted for. Again they ought to pray to God for Direction, in the reading of his holy Word. Farther they will be found *inexcuſable*, in an awful Time approaching, in neglecting to hear the Goſpel, and for a Diſregard to the Worſhip of God. Moreover an Oppoſition to the Truths, and Intereſt of Chriſt, *greatly heightens* their Guilt, and will *increaſe* their Puniſhment hereafter. But that they are obliged to believe in Chriſt, and take him as theirs, without, or prior to a Conviction of their Need of him, and of his Suitableneſs to their Condition, as Creatures loſt, miſerable, and helpleſs, is much queſtioned; and I think, as yet *wants Proof*. The common, and external Revelation of Chriſt, obliges not, to a *ſpecial*; but a common, and hiſtorical Faith, agreeable to the Nature of the Revelation: A *ſpecial* Revelation of Chriſt, obliges to a *ſpecial* Faith in him, which as I conceive ſuppoſes theſe Things. 1. A Sinner by the Infuſion of divine

Light

Light ſees himſelf to be guilty, vile, and without any ſpiritual Strength. 2. That he is condemned by the righteous Law of God, and that his Condemnation, is *ſtrictly juſt*. 3. That he is obnoxious to *inconceivable*, and endleſs Penalty, for his *numerous* Sins. 4. That he cannot, by any means, deliver himſelf from Wrath, and ſecure his future Welfare. 5. He views Chriſt to be the *only* Saviour, and his Mind is furniſhed with *delightful* Ideas, of his *infinite* Merit, everlaſting Righteouſneſs and Strength. He diſcovers *incomparable* Beauties, and Excellencies in his Perſon, and beholds that Riches *unſearchable*, and ever *durable*, are lodged in his Hand, for the Supply of the Wants, of ſuch needy indigent Creatures, as he now ſees himſelf to be. In a Word, he is fully convinced, that ſuch an high Prieſt, and gracious Redeemer, as Chriſt is, *becomes* him. 6. On this ſpecial Revelation of the bleſſed Jeſus *in him*, he ſtands obliged, to put forth Acts of ſpecial Faith, Hope and Love, towards Chriſt, for it ſeems *reaſonable*, to ſuppoſe, that this *additional* and *ſuperadded* Light, to the external Revelation in the Word, obliges to new Duties, which are ſuited to the Nature of this *ſuperadded* Revelation. And what thoſe Duties, ariſing from ſuch a Revelation ſhould be, unleſs thoſe juſt now expreſſed, it may prove very *difficult* to ſhew. And therefore I cannot but conclude, that Men to whom the Goſpel is *barely* preached, or without the Superaddition of an internal Revelation, are not obliged to a ſpecial and ſupernatural Faith

Abſurd. II. *If Chriſt died not for all Men, then no Man, when Chriſt is preached to him, can be cer-*

J.

certain, that he is bound to believe in him, which is moſt abſurd (*u*),

Anſw. Every Man is bound to believe, according to the Nature and Degree of the Revelation made to him. The external Revelation in the Word, is of *itſelf* inſufficient to convince Men of their Need of Chriſt, and to furniſh their Minds with an *experimental* Knowledge of Chriſt's Glory and Suitableneſs as a Saviour: And therefore, it follows not from the Nature and Degree of this external Revelation, that Men muſt know themſelves bound to believe in Chriſt, or to put forth *ſupernatural* Acts: The *Things* revealed, are *ſupernatural:* But the Mode of the Revelation, is *natural*, and obliges not to acts above Nature.

Abſurd. III. *Then no Man will be condemned for Incredulity* (*x*)

Anſw. Men will be condemned, for not yielding ſuch an Aſſent to the Goſpel Revelation, as the Nature of it requires: Thus the *Jews* were; and all other Oppoſers of it, under what Pretences ſoever, will find their Puniſhment increaſed, as their Guilt is aggravated and heighten'd by an Oppoſition to it. A ſpecial and internal Revelation of Chriſt, fails not to produce a ſupernatural Faith: Hence thoſe, who are the Subjects of it, *are paſſed from Death to Life, and ſhall not come into Condemnation.* Such who enjoy it not, are not obliged from the Nature of that Revelation, which is afforded to them, to this *ſpecial* Faith.

Abſurd. IV. *Baptiſm is a ſealing of the Covenant of Grace, and may be only adminiſtred to*

(*u*) Ibid. (*x*) Ibid.

ſuch

ſuch, who are in that Covenant: If Chriſt died not for all Men, then thoſe, who only make a Profeſſion of Faith, may not be baptized: God and Chriſt could not require their Baptiſm, for they not being in the Covenant it cannot be ſealed to them (y).

Anſw. Baptiſm is not a Seal to the Covenant of Grace, that only is, or can be a Seal to this Covenant, by which it is confirmed; and that ALONE is the Blood of Chriſt: This Covenant therefore hath not, or can have any other Seal, than his moſt precious Blood. Again, if *all* Men are in the Covenant of Grace, why do not all Men partake of the Benefits therein promiſed? Its *Mercies are ſure*, and *all* its *Promiſes are yea and Amen, to the Glory of God by Jeſus Chriſt*: And therefore, never was that Man in the Covenant of Grace, whether he be the Son of *Abraham*, or the Son of *Pharoah*, who partakes not of ALL the Bleſſings promiſed in that Covenant. Before I conclude this Chapter, I ſhall vindicate *Calvin* from a Miſrepreſentation, which the *Author of the Ruin and Recovery of Mankind*, gives of his Sentiments, relating to the Extent of Chriſt's Death. He repreſents it as the Opinion of *Calvin*, that Chriſt died for all Men, and produces ſeveral of his Comments on divers Texts of Scripture, to ſupport that Repreſentation. In Anſwer to which, I obſerve as *Spanheimius* does, its no Wonder, if before the Controverſy aroſe he wrote with leſs Guard, on this Subject. I add, that if his *general* Expreſſions in thoſe Comments, are to be interpreted of all Men, and that, if at the Time of his writing thoſe Comments, he was of Opinion, that the Extent of

(y) Ibid.

Chriſt's

Chriſt's Death is *univerſal*; it is evident he afterwards changed his Sentiments, in this Point, on farther Enquiry: His Note on 1 *John* ii. 2. is a full Proof of this: A Part of which Note, this *Gentleman* preſents the Reader with, but ſuppreſſes that Part of it, which acquaints us with the real Sentiments of that great Reformer, on this Subject: The Truth is, a more *partial*, *unfair*, and *diſingenuous* Quotation of an Author, to ſerve a Turn, will not ſoon be met with: I can *hardly* allow myſelf to think that the *Gentleman*, whom I have Reaſon to believe, is the Author of this Book, would deſcend to ſo *low* a Piece of *Artifice* to gain Countenance to his own Opinion; I ſhould rather imagine that he took it from Mr. *Baxter*, as it ſtands in his Catholic Theology, but that I obſerve ſome ſmall Variation from his Manner of quoting it. However, it is certain, when *Calvin* wrote this Note, he no more believed that Chriſt died for *all* Men to ſave them, than he believed, that he died for Devils; for he ſays expreſly, under the Term *all*, Reprobates are not comprehended. The Reader may pleaſe to take a View of his Note entire, and he then will ſee, that *Calvin*'s Opinion was, Chriſt died for the Elect and Church of God *only*.

The Note runs thus, not for ours only: *This he adds for illuſtrating or enlarging his Subject, that Believers might really be perſuaded, that the Expiation effected by Chriſt, is extended to all who receive the Goſpel by Faith. But here a Queſtion is moved,* how *the Sins of the whole World can be expiated? I omit the Ravings of frantic Men, who admit, with this Pretence, all* REPROBATES, *yea, and* Satan *himſelf to Salvation. This monſtrous Figment is unworthy of any Refutation. Some to avoid this Abſurdity, have ſaid* Chriſt

Chriſt ſuffered ſufficiently for the whole World, but effectually for the Elect alone. This Solution commonly obtains in the Schools, although I confeſs this to be true, yet I deny it agrees to this Place. The Deſign of John *was no other, than to ſhew, this is a Benefit common to the whole Church. Therefore under the Term* all *he includes not* REPROBATES; *but he deſigns thoſe, who as they believed, were alſo diſperſed through various Parts of the World. For then is the Grace of Chriſt truly illuſtrated, as it is meet it ſhould be, when it is publiſhed as the Salvation of the World* (z).

This *Gentleman* favours the Reader *only* with this imperfect Part of *Calvin's* Note: *How can the Sins of the whole World be expiated? Some have ſaid Chriſt ſuffered ſufficiently for the whole World, but effectually for the Sins of the Elect alone; this is the common Solution of the Schools, and though I confeſs this to be true, yet I don't think it agrees to this Place* (a). Was ever any Author more unfairly quoted, to ſerve a Turn in a Point of Controverſy? I am of Opinion, that

(z) *Non pro noſtris ſolum:* Amplificationis Cauſa hoc addidit, ut certo perſuaſi ſint fideles, Expiationem a Chriſto partam, ad omnes extendi qui Evangelium Fide amplexi fuerint. Sed hic movetur Quæſtio, quomodo Mundi totius Peccata expientur. Omitto phreneticorum Deliria, qui hoc Pretextu Reprobos omnes, adeoque Satanam ipſum in Salutem admittunt. Tale Portentum Refutatione indignum eſt. Qui hanc Abſurditatem volebant effugere, dixerunt, ſufficienter pro toto Mundo paſſum eſſe Chriſtum: Sed pro Electis tantum efficaciter. Vulgo hæc Solutio in Scholis obtinuit. Ego quanquam verum illud Dictum fateor: Nego tamen præſenti Loco quadrare. Neque enim aliud fuit Concilium Joannis, quam toti Eccleſiæ commune facere hoc Bonum. Ergo ſub omnibus, Reprobos non comprehendit: Sed eos deſignat qui ſimul crediturі erant, & qui per varias Mundi Plagas diſperſi erant. Tunc enim vere, ut par eſt, illuſtratur Chriſti Gratia, quum unica eſſe Mundi Salus prædicatur.

(a) Page 237.

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the Reader will think with me, no Author can well be cited in a *more partial* Manner. The true Sentiments of *Calvin*, are entirely kept from View; if they had been brought to Light, the Reader would have ſeen, that by the general Terms, he makes Uſe of in ſome other of his Comments on ſeveral Texts, he did not intend that Chriſt died for REPROBATES, or if he did then ſo intend, that he had now changed his Sentiments in this Matter. Thus we ſee, that a *Gentleman* of *great Ingenuity*, in Heat of Controverſy, may be guilty of *very great Unfairneſs and Partiality*, in the Citation of an Author, whom he is deſirous to repreſent as a Favourer of his *own* Opinions.

CHAP. VII.

Contains Anſwers, to the Author's general Objections.

OBject. I. *Reprobation, in the moſt ſevere abſolute Senſe of it*, ſays he, *ſtands in ſuch a direct Contradiction to all our Notions of Kindneſs and Love to others, in which the bleſſed God is ſet forth as our Example, that our Reaſon cannot tell how to receive it* (*b*).

Anſw. I. That ſome of the human Race are *hated* of God, and appointed to *Wrath* and everlaſting Condemnation, is as evident from Scripture, as it is, that others on the contrary are cho-

(*b*) Page 244.

ſen to eternal Felicity. And if this was a Doctrine attended with Difficulties, to us *inſuperable* and *inexplicable*, we ought, nevertheleſs, to *readily* and *heartily* aſſent to it, in a holy Submiſſion to the ſovereign and righteous Will and Counſel of God, whoſe Judgments tho' *deep* and *infathomable*, muſt we are ſure, neceſſarily be *equitable* and *juſt*: In a Refuſal of it we ſhall certainly be deem'd guilty of inexcuſable Incredulity and Folly: How much more ſhall we expoſe ourſelves to the *divine* Cenſure, if we refuſe to believe a Doctrine, not only revealed of God, but ſet in ſuch a Light, as raiſes it above any reaſonable Objections, which this Doctrine is, as will quickly appear.

II. This Gentleman obſerves, *that it hath a dreadful Aſpect, upon far the greateſt Part of our Fellow-Creatures conſidered as* mere *Creatures* (*c*) i. e. as I ſuppoſe he means not conſidered as guilty of Sin.

Anſw. I. This Obſervation ſeems to me not true: I cannot but account it a *moſt unfair*, as well as a diſadvantageous Method of ſtating that Doctrine. For, 1. Reprobation is either an Act of Preterition, wherein God decreed not to beſtow eternal Bliſs on ſome Men, which none had a Right to claim, and therefore he was at Liberty, to appoint Men to that happy State or not, juſt as it pleaſed him, and his purpoſing to beſtow it on ſome, was an Act of undeſerved and ſovereign Favour towards them; and his Decree not to confer eternal Glory on others, was a ſovereign Act of his; but it contains nothing of Injuſtice in it; ſince they, nor others, had the leaſt Right or Claim

(*c*) Ibid.

to

to it. 2. It is Pre-Damnation or an Appointment to ſuffer Penalty, which Act paſſed not in the divine Mind without Reſpect had to Sin, as deſerving that Puniſhment: So that Men were not conſidered as MERE Creatures; but as guilty and worthy of Death in this Act of God. Now if there is nothing contrary to the Kindneſs and Goodneſs of God, in the actual Infliction of Puniſhment for Sin committed; why it ſhould be thought inconſiſtent with the Kindneſs and Goodneſs of God, to will or purpoſe to inflict that deſerved Puniſhment, it will be found no eaſy Matter to aſſign the Reaſon of. 3. Is God obliged to provide for the Recovery of his guilty Creatures, and muſt he be charged with Cruelty if he does not? Then, why is not Proviſion made for the Salvation of the *Apoſtate Spirits*, for *Devils* as well as Men? His *awful* Dealing with them, is a full Proof, that his Kindneſs and Goodneſs lay him under no Obligation to provide afreſh, for the Happineſs of his offending Creatures, and to put them on a new Foot of Hope. 4. It is a Favour that ſinful Men are permitted to dwell on the Earth, in the Midſt of ſo many Mercies, for ſo long a Time as they do, ſince Juſtice might be much more ſpeedily executed on them.

III. The learned Author enquires, *What great Advantages can be derived to Religion and Chriſtianity, by endeavouring to limit the Extent of the Death of Chriſt and to take away all manner of Hopes, and Prayers, and Endeavours, from the Non-elect* (*d*).

Anſw. 1. No Advantage ariſes to the Satisfaction of Chriſt, by aſſerting that *many* of thoſe

(*d*) Page 245.

may and *certainly* will ſuffer the *Torments of Hell* for EVER, on whoſe Account he ſuſtained Puniſhment: This is a manifeſt Subverſion of the Reality and Perfection of his Satisfaction, and it offers great Prejudice to revealed Religion and Chriſtianity, and therefore is by no means to be endured, let who will appear an Advocate for it.

II. No unregenerate Man, may juſtly entertain Hopes of Salvation, remaining in a State of Unregeneracy, even upon the Principles of this Author; for he allows that no Man will be ſaved, unleſs he believes and repents; an Unbeliever and impenitent Perſon therefore, while he is ſo, cannot hope upon ſolid Grounds, that he ſhall be happy hereafter. And as none know, while in that State, whether they are Objects of Election, or the contrary: As on the one Hand, they cannot conclude upon their Election; ſo on the other, they have no Evidence of their Reprobation. Hence it is *eaſily* to be diſcerned, that they are not by the Doctrine of Election juſtly diſcouraged from thoſe Hopes, Prayers, and Endeavours, of which any may apprehend them capable, without the Grace of God.

III. The Sentiments of this Gentleman are full as diſcouraging, as the Opinion he oppoſes is: For ſince he will not allow, that God gives effectual Grace to the Non-elect, their Salvation is impoſſible, and their Damnation is as certain, as if no ſuch conditional Proviſion of Salvation was made for them, which will be hereafter prov'd. His Opinion *really ſinks* the Merit of the Redeemer, infinitely below its true Value, ſubverts his *proper* Satisfaction for Sin, without the leaſt Advantage to the Non-elect, for whom he thinks *Chriſt* died, as well as for the Elect.

IV.

IV. He enquires, *Are the Elect diſcouraged by it? Not in the leaſt* (*e*).

Anſw. I. Many of the Elect, under ſerious Impreſſions, are much in doubt about their Election: This I ſuppoſe will be granted.

II. It is affirmed that *God by his Spirit often works upon the Minds of the Non-elect, and excites and ſtirs them up to deſire and ſeek after Salvation in Chriſt:* But ſince he gives them not effectual Grace, they may thro' their own Folly and Obſtinacy cauſe the Spirit to withdraw from them, and may never become regenerate or meet for Heaven; and therefore notwithſtanding theſe divine Influences upon them, and their Deſires after Chriſt and his Salvation, to Hell they muſt as certainly go, as if they had never felt or experienced any of thoſe Things. Doctrine of a more diſcouraging Nature to a tender Mind, convinced of Sin, and of a Need of Chriſt, without a Perſuaſion of an Intereſt in God's electing Love, will not, I am of Opinion, very ſoon be invented and propagated by Men, who are profeſs'd Adverſaries to evangelical Truths. The Caſe in Fact is this, if the Sentiments of this Gentleman contain any Thing of an encouraging Nature to Sinners, they are not the ſpiritually awakened and convinc'd; but the Careleſs and Unconcerned about heavenly Things, as it ſeems to me, who are but too apt to preſume upon the Sufficiency of their own NATURAL Powers, with COMMON Helps to obtain Salvation.

IV. Says this Gentleman, *But many Perſons who are awakened to a Senſe of Sin, and are ſeeking after Chriſt for Salvation, by this narrow*

(*e*) P. 246.

Doctrine may be terribly diſcouraged, from receiving his Offers of Grace, when they are taught to doubt whether there be any Grace provided for them, or whether Jeſus be appointed to act as their Saviour (*f*).

Anſw. I. A narrow Doctrine is moſt likely to be true, becauſe the *Way* to *Life* is *narrow, and but Few will find it*, as we think, ſince he who is the Truth hath ſaid it, and thoſe Few, are only the *choſen Few*: None beſides them diſcover and walk in this Way. And this Doctrine being called narrow in a Way of Contempt, by any Man, or Set of Men whatſoever, will give us no other Concern, than what ariſes from the Conſideration of their offending againſt Chriſt and his Goſpel.

II. Who teach Men awakened to Senſe of Sin, and to ſeek after Chriſt, to doubt whether any Grace is provided for them, or whether Jeſus was appointed to act as a Saviour for them? Surely not ſuch as conſtantly teach, that becauſe Grace was provided for them in eternal Election, and Chriſt was appointed to act as a Saviour for them, therefore his Spirit operates in this Manner on their Hearts, and raiſes Deſires in them after Chriſt and his Salvation, which Deſires God graciouſly hears, and will certainly ſatisfy: I ſay not ſuch Teachers ſurely, and I pray the Lord to deliver his Churches, from all ſuch as teach otherwiſe.

V. *It may*, ſays he, *drive ſome poor Souls to Deſpair, when they hear that unleſs they are elected they may ſeek after Salvation by Chriſt in vain* (*g*).

(*f*) Ibid. (*g*) Ibid.

Anſw.

Anſw. The Doctrine of Election affords the greateſt Encouragement to ſuch as ſeek after Chriſt and Salvation by him, becauſe it ſuppoſes, that this Act of ſeeking, is a Fruit of it, and that they *who ſeek ſhall find.*

VI. *It may*, adds he, *tempt them to begin at the wrong End, and ſeek to pry into the Counſels of God*, &c. *before they dare truſt in Grace, or ſubmit to the Goſpel of Chriſt (b).*

Anſw. I. God's Word, and not his ſecret Purpoſe is the Rule of our Conduct.

II. There is nothing in the Doctrine, that leads to this Practice, and if Men are prevailed with to act ſuch a Part, by Unbelief, or Satan, that is no juſt Objection to the Doctrine itſelf.

III. In thus ſeeking they ſubmit to Chriſt's Goſpel, and therefore ſhall be ſaved.

(b) Ibid.

PART III.

IN this third Part I intend the Proof of the *Impoſſibility* of the Salvation of the Non-elect, upon the Suppoſition of a conditional Proviſion *only*, being made for their Happineſs. The Author of *The Ruin and Recovery of Mankind*, allows, that they cannot obtain Life by the Law of Innocency, or Covenant of Works; becauſe that requires Perfection of every Man, in order to it: If therefore, they ſecure their eternal Felicity, it muſt be by the Obſervation of a Law, which enjoyns eaſier Terms and Conditions of Life, than that Law doth. I obſerve he cautiouſly avoids the Uſe of the Terms, a *new* and *remedial*, or *milder* Law, which have commonly been uſed about this Subject, by ſuch Perſons, with whom he agrees; particularly by Mr. *Baxter*, whoſe Track of Thoughts, he has very nearly followed, in what he delivers on this Subject, and in his Attempt to reconcile the *Calviniſts* and *Arminians*. Since he means the ſame Thing, it is of very little Conſideration, that he declines the Uſe of the Terms, perhaps he might have particular Reaſons, which determined him, to make uſe of a ſomewhat different Mode of ſpeaking, when he intended to convey to the Reader the very ſame Ideas. God forbid

bid, that by a Change of the Mode of Language, we ſhould be led to *another Goſpel*, which is *not another*, no Goſpel of Chriſt at all. I hope that ſuch is our firm Regard to the free Grace of God, as the *alone* and *entire* Cauſe of Salvation, in Oppoſition to Works, perfect or imperfect, that we ſhall not be prevailed with, by a Repreſentation of Works, as Cauſes of Salvation, *in any Senſe*, tho' in a different Dreſs, to part with the pure and unmixed Goſpel of Chriſt. No ſurely, we ſhall be able to diſcover, when Works are repreſented, as having a caſual Influence into Salvation, in what Language ſoever, ſuch an Opinion is expreſs'd. I have always apprehended, that Letters, Syllables, and Words, are perfectly *indifferent* Things, neither good nor bad, and that it is acting a very low Part, to object to Terms, which are only Signs of our Ideas, provided we are agreed about the Thought or Idea convey'd by thoſe Terms: But yet we ought to deliver our Conceptions, eſpecially in divine Things, by ſuch Words as are properly expreſſive of our Ideas, and of the Truth itſelf. So that it is of ſome Moment, whether Faith ſhall be called a Condition of Salvation or not; becauſe that Term is capable of a Conſtruction, inconſiſtent with free Juſtification by the Imputation of the Righteouſneſs of Chriſt alone: And therefore it is neceſſary, that the Uſe of that Term ſhould be laid aſide.

CHAP.

CHAP. I.

The Law of Innocency proved to be in full Force: Believers are under it as a Rule of Conduct: Its various Uſes to them are ſhewn: The Non-elect are under it in the Form of a Covenant of Works.

SOCINIANS, *Arminians*, and *Baxterians*, all agree in an Oppoſition to the holy Law of God, which is the *invariable* and *eternal* Rule of Righteouſneſs to Men: They contend, that ſince, that Law requires *abſolute* Perfection in Heart and Life, and Men are depraved and cannot obey it, or obtain Life by it, Chriſt hath introduced a *new* Law, which enjoyns *eaſier* Terms and Conditions, and which it is in the Power of Men with *common Helps* to keep, and ſecure eternal Happineſs by the Obſervation of. If another Law is enacted by Chriſt, under which Man was not in a State of Innocence, that Law is either perfect or imperfect, or though the Law is perfect, God will juſtify and ſave Men by an imperfect Obſervation of it. If the Law is perfect and requires complete Holineſs in Heart and Life, it is the *very ſame*, that was given to Man in his *primitive* Eſtate, *i. e.* it is the ſame *materially* and not another *ſpecifically* different from it: If it is another *ſpecifically* diſtinct from it; then indeed, it is an imperfect Law, and *exact* and *univerſal* Purity is not required by it, which to ſuppoſe, makes our Saviour the *Miniſter of Sin*, and to

allow

allow of Iniquity by a Law. You will ſay this is a very heavy Charge, which deeply affects the Sentiments of ſome good Men; true it is ſo; but I am under no Scruple of fully ſupporting this Charge, heavy as it is. The Law of Innocence is not abrogated, and another eſſentially diſtinct from it, introduced into its Room, as it needs muſt be, if perfect Holineſs is not commanded.

I. The Apoſtle *Paul* conſtantly teaches, that the Goſpel doth not *make void* the holy Law of God; but on the contrary he aſſerts in the ſtrongeſt Manner the Eſtabliſhment of the Law by the Goſpel: With reſpect to Believers they are not indeed under it, conſidered formally as a Covenant promiſing Reward in Caſe of Obedience and threatening Puniſhment upon a Breach of its Precepts, for they are not under the Law, as in form of a Covenant, but under Grace in Covenant Form, they are not without Law or a Rule of Conduct to God, but are under the Law to Chriſt. It hath been frequently and with great Confidence objected to the Aſſertors of the free Grace of God, that they deny, that Believers are under any Obligation to keep the Law, as a Rule of Behaviour, if any ſuch Perſons are to be found, their Number I am perſuaded is very inconſiderable, would to God that none of his rational Creatures ever admitted a Thought ſo contrary to the Purity of his Nature, and deſtructive of his Government. For my own Part I declare I ſhall as ſoon believe, that not a Word of the Goſpel is true, as that Believers are not obliged to obſerve the holy and perfect Law of God, as a Rule of Converſation and Walk: I would offer ſeveral Things to the Conſideration of the Reader, in order to expoſe the egregious Folly and unparallel'd Immorality of ſuch a *wild* and *extravagant* Conceit.

1.

1. This neceſſarily ſuppoſes that none of the Actions of a Believer are ſinful. If the apoſtolical Definition of Sin, is allowed to be juſt and true, the neceſſary Conſequence is, *that where no Law is, there is no Tranſgreſſion*; then a Neglect to reverence, adore, and ſerve God, will be no Sin, then the Perpetration of the moſt abominable Vices will not be criminal: For if Sin is a Tranſgreſſion of a Law, and Believers are not under the Law, this Conſequence is unavoidable. *Maccovius* rightly obſerves, *Should no Law intervene, there would be no good Work, nor any Sin, all Actions would then be indifferent.* Therefore,

2. The Diſtinction of Good and Evil would then vaniſh into Air, and ceaſe to be: Upon ſuch a Principle, the eternal Difference between right and wrong, juſt and unjuſt, Holineſs and Sin, can never ſubſiſt.

3. According to this licentious Opinion, no Actions of Believers would deſerve Puniſhment; for it is a Breach of the Law only that ſubjects Men to Penalty, and the Diſpleaſure of God, then there would be no Need for them to addreſs the divine Being, in the Manner the inſpired Writer did, *rebuke me not in thine Anger, neither chaſten me in thy hot Diſpleaſure.*

4. This therefore is an unavoidable Conſequence of ſuch an immoral Principle, that Chriſt ſuffered for no Actions of Believers. The Doctrine of the Scriptures is, that he bore their Sins, and ſuſtain'd the Puniſhment by them demerited: If Believers are under no Law they ſin not, nor could Chriſt have any Sin of theirs imputed to him, he could not be *wounded for their Tranſgreſſions, and bruiſed for their Iniquities:* What then becomes of the Goſpel as well as the Law, we have neither the one nor the other.

5. This

5. This vile Opinion is ſubverſive of the Experience of Believers: They are much diſquieted in their Minds through the unregenerate Part, that is in them, and the Motions of it; but upon an Application of the Blood of Chriſt they enjoy Peace and Tranquility. A Senſe of Sin and Guilt diſtreſſes them, a View of Pardon fills them *with Joy unſpeakable and full of Glory:* But if they are under no Law, and ſin not, they cannot be either Subjects of Sorrow through a Senſe of Sin, or of Joy through a Diſcovery of Remiſſion.

6. Evangelical Repentance can have no Place, becauſe that is a godly Sorrow for Sin: If Believers are not Subjects of Sin, (as they are not if they are under no Law,) they cannot be Subjects of Repentance. This is ſo contrary to Scripture and Experience, that nothing can be more ſo, they look on Chriſt *whom they have peirced*, of who ſuffered for their Sins, and *mourn as a Man mourneth for his only Son.*

7. Hence it follows, that Chriſtian Communities have no Rules to walk by; nay, it is impoſſible that there ſhould according to this Principle, be any Chriſtian Churches or Societies, if a particular Believer is under no Law a Collection of them can be under none; then they are not obliged to comfort the diſtreſſed, to ſupport the weak, to relieve the neceſſitous, to reprove the looſe, or eject the ſcandalous, and the Church at *Corinth* was put upon a wrong Practice by the Apoſtle, in caſting out the *inceſtuous Perſon.*

8. This neceſſarily ſuppoſes that Chriſt diſſolved all Obligation to Duty, than which, there is not any thing more falſe. His Satisfaction ſecures the Perſons of Believers from Puniſhment, but changes not the Nature of their Actions: Vicious Acts in them are ſtill ſinful,

and

and will eternally remain ſo; Redemption from the Law's Curſe, frees not from the Obligation to obſerves its Precepts.

9. This abominable Notion eclipſes the Glory of free Grace in the Remiſſion of Sin: If it is not allow'd that Sin is committed by Believers, how can free Grace be diſcovered in their Forgiveneſs? 'Tis a moſt plain Contradiction, that Sin is forgiven to the Saints, if it be denied that they contract Guilt.

10. If no divine Law is in Force to Believers, God is not their Governour or Chriſt their King: Rule and Dominion neceſſarily ſuppoſes a Law or Rule of Behaviour is given to the governed: If Believers are under no Law, God then exerciſes no Rule over them or concerns himſelf about their Conduct: It is a Thing indifferent to him, whether they honour or diſhonour him, adore or deny him his Glory.

11. This monſtrous Opinion ſets aſide the Work of the Spirit upon the Hearts of the Saints: If they are under no Law, then it can't be imagined that the Spirit of God convinces them of Sin, humbles them for it, or raiſes Deſires in them, of a Freedom from it, or gives them Joy and Peace under a Senſe of pardoning Love, or in a Word, that he ſanctifies their Hearts, and makes them holy, for all their Holineſs and Sin are only imaginary Things.

II. The holy and righteous Law of God, is of great Uſe and Advantage to the Saints: The proper Uſe of it is very profitable, and it ſerves to excellent Purpoſes; *the Law is good if a man uſe it lawfully*, and therefore it is not made void or abrogated by the Goſpel, its Uſes to the Saints are ſuch as follow.

1.

1. They collect from it what Thoughts, Words and Actions are good or ſinful. That the Commands and Prohibitions of the Law extend to the Acts of our Minds, to internal as well as external Acts, is moſt evident from the Expoſition given of it by our Saviour, in his Sermon on the Mount; 'tis a very miſtaken Apprehenſion that Men are not accountable for their Thoughts, however difficult they may find it to preſerve them pure, regular and holy. We cannot exerciſe that Humiliation neceſſary to Creatures guilty and vile, without a Senſe of that Guilt we have contracted, and the Knowledge of this is only to be acquired from the Law of God, the Rule of our Conduct, and therefore an Acquaintance with, and a ſtrict Regard to that Law, in its Precepts and Prohibitions, procure us great Benefit.

2. It is from the Law of God we learn our miſerable Condition by Nature: That we are deſtitute of a Righteouſneſs neceſſary to our Acceptance with the divine Legiſlator, we are taught by the Purity, Spirituality and vaſt Compaſs of his Commands; and the Menaces of the Law in Caſe of Diſobedience give us a full Conviction of that Wrath, Vengeance, and Weight of Puniſhment, to which our Crimes expoſe us, hence we cannot but conclude, that our natural State is very calamitous and ſad.

3. It is by the Law of God we diſcover the abſolute Neceſſity, of placing our Hopes and Confidence in the Righteouſneſs of Chriſt alone, which only is commenſurable to its extenſive Demands: 'Till Men are under a powerful Conviction of the Defects and Blemiſhes, that attend their own Obedience, they will not ſubmit to the perfect Obedience of a Saviour, which is that Righteouſneſs, that is revealed in the Goſpel *from*

Faith

Faith to Faith. And it is only in the Glaſs of God's Law, that we can ſee how defective we are, in every Act of Duty, and get an Acquaintance with our numerous Offences.

4. By a proper Knowledge of the divine Law, we are excited to adore divine Goodneſs, which provided a Redeemer for us. In Proportion to our Apprehenſions of the Miſery, to which Sin hath expoſed us, and the Difficulty that attended our Recovery, and the dreadful Nature of that Curſe Chriſt endured for us, will our Gratitude riſe for that Salvation, the ſovereign Love and Favour of God deſigned to us, through the Mediation and Merits of his Son.

5. The Law furniſhes us with the Knowledge of our Duty; Ignorance of the Part we ought to act, in a Variety of Inſtances, towards God, ourſelves and our Neighbour, is no ſmall Branch of the Unhappineſs attending human Nature. It is only by that Law which is wiſely made the Rule of our Deportment in all Things, that we can improve in our Knowledge of Duty, and get rid of that Darkneſs and Ignorance about the manner of conducting ourſelves, which is a Reproach to the Race of Mankind. Theſe are ſome of thoſe Advantages, which ariſe to us from the righteous Law of God, but it is here to be obſerved that the Law cannot be of that Service to us, we plead for, unleſs it is perfect: This leads me to ſhew, that a Law of milder Terms, and eaſier Conditions of Life is not given to Men.

III. The Enaction of an imperfect Law, is a miſtaken Opinion, which thus appears, 1. It is inconſiſtent with the Perfections of God.

(1). It is contrary to his infinite Purity and Holineſs. Such as is the Nature of God, ſuch is his Law; his Nature is holy, and ſo is his Law.

Holineſs

Holineſs he cannot but approve and command: Sin he cannot but hate and forbid: Nothing more diſhonourable to God will Men ſoon invent, than is the Opinion of his being the Author of an imperfect Law.

2. This cannot conſiſt with the Immutability of God. That which God commands, he eſteems good; and what he forbids, is evil in his Account. If God ceaſes to enjoyn the Holineſs he once did, or to forbid the Evil in any Inſtance which he ſtrictly prohibited, it follows, that what he once accounted good, and what in his Eſteem once was Evil, are not by the divine Mind conſidered in the ſame View, which is incompatible with the Invariableneſs of God our ſupreme Lord and Judge. Thus it muſt be, unleſs God requires not what he approves, and forbids not what he diſapproves, which is a Thought that will not be readily admitted, by thoſe who have a due Concern for the Glory of God.

3. It would be an Impeachment of the Wiſdom of God to conceive him the Author of ſuch a Law, as eſſentially differs from that he before gave. It is not poſſible for human Governments, who have only an imperfect View of things, and as they at preſent appear, to enact Laws, in many Caſes, which if always to be continued in Force, would no Way be prejudicial to themſelves or to the Subjects; but ſuch an Apprehenſion of the ſupreme Being, diveſts him of his infinite Wiſdom, and limits his Knowledge.

2. Such is the Nature of the divine Decrees, that their Accompliſhment requires not the giving of a Law different from that of Innocence. It can't be reaſonably thought, that the Purpoſes of God are ſo framed, as to render any thing neceſſary, that is inconſiſtent with the Glory of his

Attributes, far be it from us, to entertain ſo unbecoming an Opinion of God, who is infinitely wiſe, holy and juſt.

1. God's Decree to ſave Men is not conditional, but moſt free and abſolute. If he purpoſed the Salvation of any Part of Mankind, upon certain Conditions, either the Performance of thoſe Conditions is in their Power or it is not, if they have not Ability to fulfil thoſe Conditions, then unleſs he gives them Strength for their Performance, Salvation is impoſſible to be attained, and we muſt neceſſarily ſuppoſe God to will and decree, that to be, which he knew could not be, becauſe he would not do that for Men, which the Accompliſhment of his Deſigns about them, neceſſarily required him to do. If God will enable Men to perform thoſe Terms of Life, then their final Happineſs is certain, but this is not granted, it is only allow'd, that God affords thoſe Aids and Aſſiſtances to Men, which if duly improved would be ſufficient to ſecure their Felicity. But, (1.) Can this be conceiv'd of ſuch a Part of the human Race, as are wholly ignorant, that Salvation is at all intended for any by Jeſus Chriſt? Surely not. (2.) The Helps which are ſaid to be given to ſuch a Part of Mankind, as hear the Goſpel, either make Men regenerate, and inſpire them with Life, or they do not; if they do, then is their Salvation not a thing doubtful, but certain; if they do not, then let Men ſay what they pleaſe, till it is prov'd that Perſons unregenerate, and under the Dominion of Sin, and dead in it, and who are in the Fleſh, may perform Service acceptable to God, which may perhaps be found a very difficult Matter to be prov'd, if it ſhould ever be attempted: Salvation, notwithſtanding theſe ſuppoſed common Helps and Aſſiſtances, will

will remain a Thing impoſſible, and God muſt be thought to have decreed that to be, which he eternally knew could never be. A Purpoſe of this Sort, who will attribute to a wiſe Man, and ſhall we admit ſuch an Apprehenſion of God who is in Wiſdom infinite? Therefore God's Decree of ſaving Men is inconditional, of Conſequence Life and Happineſs are not propoſed on Terms and Conditions to be performed by Men; but are freely promiſed, and graciouſly beſtowed on all ſuch, whom God intended to ſave: This Conſideration alone, I ſhould think is ſufficient to diſprove the Opinion of a conditional Salvation provided for any.

2. God willed not to impute Sin to thoſe, whom he purpoſed to reconcile to himſelf by Jeſus Chriſt, 2 *Cor.* v, 19. *God was in Chriſt reconciling the World to himſelf, not imputing their Treſpaſſes to them*: Where there is a Non-imputation of Sin, there can be no Infliction of Puniſhment; if there may, then the Happineſs of thoſe to whom Sin is not imputed, is not certainly inferrible from the Non-imputation of Guilt; but thus it is in the Opinion of the Apoſtle, *bleſſed is the Man to whom the Lord will not impute Sin*, or did God once intend not to charge Sin on Men, but afterwards changed his Purpoſe; what ſhould be the Reaſon of ſuch an Alteration in the divine Mind? Is it becauſe the Satisfaction of Chriſt is incomplete? Then is he an imperfect Saviour, we are inevitably undone, and God is diſappointed of his End, in the Conſtitution of his Son a Redeemer to his People, which may by no Means be allow'd of, or is it becauſe Men fail of performing what is neceſſary on their Part to actual Pardon? Then God only willed in a conditional Manner their Remiſſion,

but decreed abſolutely the Satisfaction of Chriſt for their Sins, and agreeable to this abſolute Decree, actually charged Sin on Chriſt, and puniſhed him in the Stead of Sinners whom he propoſed to ſave, and yet, he alſo charges Sin on many of thoſe Perſons, and eternally damns them for thoſe Sins: If the Juſtice of God in ſuch a Proceedure may be vindicated, I ſhould be glad to ſee it done, a Decree to pardon Sinners conditionally, cannot conſiſt with an abſolute Decree that Chriſt ſhould ſatisfy for Sin: There therefore is no ſuch conditional Grant of Pardon to all Men, which may not take Place as to the greater Part of them.

3. God decreed to juſtify Sinners by the Obedience of Chriſt, and as he viewed them in his Righteouſneſs, they ever were the Objects of his Approbation and Delight. Such as are the Subjects of Vocation, are the Objects of Juſtification, for whom God calls, them he juſtifies if the Apoſtle be right: But he calls not all, even externally, and many who hear the Goſpel, he calls not effectually; now, I ask if the Righteouſneſs of Chriſt ſecures Juſtification to all ſuch, for whom that Righteouſneſs was intended of God? If it is anſwered no, then it ſhould ſeem to follow, that God is diſappointed of his End, in deſigning that Righteouſneſs to ſuch a Purpoſe: This will be denied, and it will be urg'd, that it was intended for all ſuch, as believe, and no others; then I would ask another Queſtion, can Men believe without the Grace of Faith is given? If ſo, it is of themſelves, and not the Gift of God, and we have hitherto been miſtaken in conſidering it as a divine Gift, and were unhappily led into that Miſtake, by an expreſs Aſſertion of the Apoſtle, that ſo it is, his Aſſertions are therefore not to be admitted

mitted without ſome Caution. But if it ſhould prove after all, that the Apoſtle was right, then, I ask will God give the Grace of Faith to all ſuch, for whom the Righteouſneſs of Chriſt was deſigned? If you anſwer, God will afford ſuch Helps to Men, as are ſufficient to enable them to believe: This I obſerve is either true of ſome only, or it is true of all; it can't be true of all, becauſe Chriſt was never propoſed as an Object of Faith to many. Again, theſe Helps afforded to ſome Part of Mankind, either produce the Grace and Habit of Faith in them, or they do not: If they do, then all who enjoy thoſe Helps, actually become Believers, for where the Grace of Faith is wrought, God doth not fail to educe it into Act: If they do not produce the Habit of Faith in the Souls of Men, and yet they are ſufficient to enable Men to believe, it muſt then be granted, that heavenly Acts, may be where there is no ſpiritual Life, that Men dead in Sin under the Dominion of it, whoſe Hearts are Stone, who are unregenerate, and in the Fleſh, may pleaſe God, that Grapes may be gathered of Thorns, and Figs of Thiſtles, and that the Tree need not be made good, in order to bring forth good Fruit.

4. If God decreed the Salvation of all Men conditionally, he either decreed to give them that Grace which is neceſſary to aſſiſt them to perform thoſe Terms of Life, which purſuant to that his Decree he ſets before them. If he did not decree to confer thoſe Aids, that are abſolutely neceſſary to fulfilling the Conditions of Salvation, their Damnation is inevitable, and certain: If God decreed to afford them ſufficient Helps, then thoſe Helps regenerate Men or they do not; if they do, then all Men ſhall be ſaved, unleſs it may be that heavenly

Life, created in their Hearts is extinguiſhed, and they after divine Quickenings become dead in Sin, which cannot be; for in whomſoever a good Work is begun, it ſhall be performed until the Day of Chriſt: If theſe Aſſiſtances give not Life, they are inſufficient to enable a dead Man to act: If they produce no Principle of Love to God, they are inſufficient to cauſe Enmity, to love him and his Ways, ſo that the Decrees of God, concerning the Salvation of Sinners cannot be conditional; nor is a Law of eaſier Terms and Conditions of Life, given to Men, by which they may obtain Happineſs.

IV. Many Abſurdities attend the Suppoſition of the Enaction and Introduction of ſuch a Law, which I ſhall now mention: It is apprehended that the Conditions and Terms of Life propoſed to Men, are Faith, Repentance, and ſincere Obedience, that this new Law pronounces not Damnation in Caſe of Sin; but only in Caſe Repentance is wanting. If thus it is, then I obſerve as follows:

1. A Perſon really regenerate may be guilty of the moſt flagitious Crimes: If Murder, Inceſt, Adultery, Curſing, Swearing, and a Denial of Chriſt, may be ſo eſteem'd, the Obſervation therefore of this Law may conſiſt with the worſt of Vices.

2. If no other Obedience is commanded in this Law, than may be interrupted by the Commiſſion of ſuch deteſtable Crimes, it will follow, that theſe are not Sins, for all Sin is a Tranſgreſſion of ſome Law: Its not ſuppoſed, that Men are under any other Law, if therefore they are not Breaches of this Law or Covenant, it is a very imperfect Law indeed, and an infinitely holy God can no more

more be the Author of it, than he can be the Author of Sin, which he neceſſarily hates.

3. Sin and Imperfection are even neceſſary to our Acceptance with God: Such an Obedience in Kind, as the Law requires to that End, we muſt yield and not another, that is ſpecifically different from it; but ſuch a perfect Obedience is: And therefore by, or according to this Law, perfect Obedience cannot intitle us to Life and Happineſs, for ſuch the Law requires not: Principles nothing ſo diſhonourable to God, and contrary to his Law would be branded with the odious Name of *Antinomianiſm* in ſome Men, by thoſe who embrace this deteſtable Opinion.

4. It is a plain Contradiction, to affirm that this Law is not violated by Believers, and yet that Repentance is a neceſſary Condition of it, for Repentance preſuppoſes the Commiſſion of Sin, ſince it is a godly Sorrow for it, wherefore thoſe who ſin not, they cannot act Repentance; For as has been before obſerved: Sin is a Breach of ſome Law, Men cannot violate a Law, under which they are not, 'tis denied that they are under the perfect Law of God, againſt that Law therefore they do not offend, and if this new Law is not violated, it will be difficult to prove that Repentance is a Condition of it.

5. If to avoid theſe Conſequences which are moſt evidently abſurd, it ſhould be ſaid that this Law forbids all Sin, and requires univerſal Holineſs, it is the very ſame with that Law given to Man before his Fall, and it is not poſſible that Men ſhould keep it, or obtain Life by it; to this it is anſwer'd by *Limborch*, *That the Law, yea the Law of Chriſt forbids all Sin, but that God doth not rigorouſly inſiſt on a complete Obedience to it: But uſes Indulgence as a kind Father, pardons the Sins of*

Believers, and accepts of their ſincere Obedience in the Room of perfect. To which I reply,

1. The moſt deteſtable Crimes do not expoſe them to God's Diſpleaſure, that Believers may, and that they have fallen into the worſt of Sins is capable of the moſt evident Proof. Is their ſincere Obedience, notwithſtanding thoſe Miſcarriages accepted of God, how can it be, That that Obedience ſhould deſerve Reward, and Puniſhment alſo? Not by the ſame Law ſure, which this Opinion ſuppoſes; but theſe are Things ſo plainly contradictory, that both cannot rationally be allow'd to be true.

2. If this Law forbids all Sin, Men cannot perfectly obey it; and if God juſtifies and ſaves Men on Account of their imperfect Obedience, then he hath publiſhed a Law which he intended ſhould never be fulfilled, either by Sinners themſelves, or by a Surety for them, how much this makes for the Honour of the divine Law, every intelligent Reader will eaſily determine.

3. This Opinion naturally tends to pacify a guilty Conſcience without an Application of the Blood of Chriſt; which is the only proper Means of the Removal of Guilt; becauſe it is the ſole meritorious Cauſe of Pardon. If this new Law doth not ſubject us to Penalty, unleſs for Impenitence, it is our Repentance, that is the proper Condition and Cauſe of Remiſſion, and not the Sacrifice of Chriſt. If this does not ſet aſide the comfortable Experience of the Saints in applying to a crucify'd Saviour, for a Senſe of Pardon, I am much miſtaken.

4. This Notion ſuppoſes that imperfect Works intitle us to Life, they therefore do not ſubject us to Condemnation and Wrath; but Heaven is beſtowed on ſuch who according to the perfect Law of

of God, deſerve Hell and eternal Deſtruction, and that on Account of their own filthy Rags, for ſuch are the beſt Duties of the Saints, when compared to the holy Law of God, if this is not *Antinomianiſm*, pray what ſhall, or may we ſo eſteem?

5. If God in juſtifying Men, accounts them righteous, they are ſo, or they are not, if they are righteous, then they have perfectly obſerved that Law which was the Rule of their Conduct, or elſe they cannot be truly ſo accounted, if this may be then oppoſite Characters agree to them, juſt and unjuſt, righteous and unrighteous, and they merit a Reward, and deſerve Puniſhment, by one and the ſame Obedience, which cannot be, if Men are not righteous, then God in juſtifying of them, forms not his Opinion of them according to Truth, he eſteems them to be what in Reality they are not, which who will dare affirm. Upon the Whole, there is no imperfect Law enacted or can be, which ſinful Men may keep, nor doth God or can he juſtify Men, for an imperfect Obedience to a perfect Law, the Opinion therefore of a conditional Proviſion of Salvation for all Mankind, is down right Error, *diſhonourable to God* and no Way *profitable* to Men, as ſhall be hereafter proved. The Law of Innocency is in full Force, the Elect are redeemed from its Curſe by the Blood of Chriſt, God acts towards them, upon the Foot of a Covenant of Grace, diametrically oppoſite to that, and by this their eternal Salvation is ſecured, the Non-elect are left under the Covenant of Works, to them no Law is given which can give Life, and by which a juſtifying Righteouſneſs can come, their Salvation therefore is not poſſible.

1. If the Non-elect are not under the Law of Innocency, they are under no Law, for there is no other Law, which the Things above urged, I apprehend prove very fully: If they are under it, they are under it as a Covenant, or as a Rule of Conduct only; if they are under it in the latter, and not in the former Senſe, then their Sins are not imputed to them, they are not condemned, on them Puniſhment will not be executed; but they will be certainly ſaved, which none will affirm. They therefore are under it, as a Covenant of Works, and God will proceed towards them, agreeable to the Nature of that Law or Covenant.

2. Thoſe, to whom Sin is imputed, are under a Covenant of Works: For the Covenant of Grace promiſes the Remiſſion of Sin, and therefore it is not according to the Nature of that Covenant to charge it. The Challenge which the Apoſtle expreſſes in Favour of God's choſen, plainly ſuppoſes the Imputation of Sin to others: *Who ſhall lay any Thing to the Charge of God's Elect? It is God that juſtifies, who ſhall condemn? It is Chriſt that died.* And if Sin is charged on the Perſons of the Non-elect, as we have Reaſon to conclude it is; becauſe this Challenge is given in the Name of the ELECT *only:* They are under the Covenant of Works, and have no Right to any of the Bleſſings of the Covenant of Grace, for they are not included in the Compaſs of it.

3. Condemnation is pronounced againſt ſuch, as are not in Chriſt: None are in him, but thoſe, who were choſen in him, and to whom he was appointed a Head in the divine Decrees. The Non-elect were not choſen in Chriſt, nor was he conſtituted a Head to them, and therefore they ſtand

ſtand condemned or are under the Curſe of the Law of Works: To ſuppoſe, that Chriſt may become a Head to any Perſons, to whom he was not appointed ſuch in God's Decree, or that they may ever be in him as Members, is to extend his Headſhip beyond the divine Purpoſes, and can't be true. Hence it follows, that Chriſt is not a Head of Life and Influence to more than the Elect of God, and therefore the whole Number of the Non-elect, are left under the Covenant of Works, and no *conditional* Proviſion of Salvation, is by any other Covenant made for, and granted to them.

4. They are no Part of his Church, for the Church of Chriſt only conſiſts of ſuch Perſons, who are denominated, the *firſt born, and who are written in Heaven:* All others are under the Covenant of Works.

5. God will proceed in Judgment towards them, agreeable to the Nature of that Covenant, to thoſe of them, who have *ſinned without Law, as without Law, and to thoſe of them, who have ſinned in the Law, as under the* external Revelation of that *Law:* And therefore we may ſtrongly conclude, that they are under that Law or Covenant, for it is highly reaſonable to ſuppoſe, that they are now under that Law, by which they will hereafter be tried and judg'd. Now, this Law propoſes no other Terms or Conditions of Life, than perfect Works: Hence it is apparent, that no Propoſal of imperfect Works, as Terms of future Happineſs is made to the Non-elect.

6. Men cannot be under two Covenants, that are ſpecifically diſtinct, under a Law of Works, and under a Covenant of Grace alſo. Either Men are under the Covenant of Grace or not: If they are under the Covenant of Grace, their Sins are forgiven,

given, their Perſons are juſtified, their Hearts ſhall be ſanctified, and they ſhall be eternally ſav'd, according to the Promiſes of that Covenant, which is *ordered in all Things and ſure.* Since therefore many Men are not ſaved, they were never intereſted in the Covenant of Grace; but were left of God, as a righteous Judge, under the Covenant of Works.

7. A great, if not the greater Part of the Non-elect, hear nothing of the Goſpel. Can it juſtly be ſuppoſed, that they are under a Covenant, which is entirely concealed from them, and that they will be judg'd by a Law, of which they never had the leaſt Notice? This ſeems to me a very unreaſonable Suppoſition. And if a great Part of them, will be proceeded againſt, in divine Judgment, according to the Law of Works: Can it reaſonably be thought, that others of them will be judged by a different Law, one Part of them, by the Covenant or Law of perfect Works, and the other Part, by a Law of imperfect Works? Surely it cannot be.

CHAP.

CHAP. II.

Shews, That no Law is given, which can give Life: That Faith and Repentance are Things impoſſible to unregenerate Men, and that God is the ſole Author of Regeneration.

THE Opinion of a *conditional* Grant of Life to Men, ſuppoſes, that a Law is given, by which Happineſs is attainable, and that a juſtifying Righteouſneſs may be by that Law: Againſt which I object, thus,

I. If any ſuch Law was extant and in Force, in the Apoſtle's Time, he had not the Pleaſure of an Acquaintance with it, this is evident from his own Words: *If there had been a Law given, which could have given Life, verily Righteouſneſs would have been by the Law* (*b*). The Reaſoning in which Text, (as the Apoſtle's every where is) is exceeding clear and ſtrong, 'tis this: There is no Law enacted, by which Righteouſneſs, Juſtification, and Acceptance with God can be; and therefore there is no Law publiſhed, that can intitle Men to Life. The Opinion of Terms and Conditions of Life and Happineſs, by fulfilling of which, Men may ſecure their eternal Bleſſedneſs, not being as *ancient* in the Church as the Time of this inſpired Writer, I cannot believe it to be true.

(*b*) Gal. iii, 21.

II.

II. If this Opinion is true, then, Salvation is due to the Works of Men: For if they perform thoſe Terms and Conditions, which the Law preſcribes, they may claim Life upon the Foot of Right, and the *Reward* cannot be eſteemed of Grace; but muſt be accounted a *due Debt: For to him that worketh, is the Reward, not reckon'd of Grace, but of Debt* (*i*). That Happineſs becomes due to Men, on account of Works, is conſtantly denied: *Not of Works, leaſt any Man ſhould boaſt* (*k*) *Boaſting is not excluded by a Law of Works; but by the Law of Faith* (*l*). To this it is anſwer'd, that the Apoſtle denies *perfect Works* to have Place in our Juſtification, or ſuch Works as the Law of Innocency requires, which the *Jews* contended for; but that Works commanded by Chriſt, *i. e. Faith, Repentance, and ſincere* Obedience, are Terms and Conditions of Life: To which I reply, 1. No ſuch *Diſtinction* of Works, is to be found, where ever the Apoſtle treats of this Subject, and therefore it is not to be prov'd, that *perfect Works* are ONLY excluded. 2. It is falſe, that the *Jews* contended for *perfect Works*, as Conditions of Life: For, *they ſought Life, as it were by the Works of the Law*; and not by a *perfect and ſinleſs* Obſervation of it. 3. They did not allow, that the Law of God required *Perfection*, in order to Life. This is ſo evident by the Vindication of the Law, from their corrupt Interpretations of it, in the Sermon of Chriſt upon the Mount, that it will not admit of the *leaſt* Doubt. And therefore to ſuppoſe the Apoſtle in his Debates with the *Jews*, *only* militates againſt the Opinion, of Juſtification by *perfect Works*, is to repreſent him as an *impertinent* Caviller, which

(*i*) Rom. iv, 4. (*k*) Eph. ii, 9. (*l*) Chap. iii, 27.

is

is not greatly to his *Honour*. 4. It is *irrational* to think, that the *Jews* could entertain ſuch an Apprehenſion: For, (1.) They had an Account of the *Blemiſhes*, which attended the *moſt pious* of their Forefathers, and therefore they could not conceive, that they were juſtify'd and ſav'd, by a *perfect* Obſervation of the divine Law. (2.) Promiſes of Pardon were given, as a Foundation of Hope, in their ſacred Writings, which would not permit them to imagine, that Salvation and Happineſs, were alone to be expected by *perfect Works*. (3.) The Ceremonial Law provided them with Sacrifices for Sin, and in a *Variety* of Inſtances, obliged them, to acknowledge that they were Sinners. How a People, in ſuch Circumſtances, could think that perfect Works, were the Terms and Conditions of Life, is hard to conceive.

III. If Faith, Repentance, and new Obedience, are the Terms and Conditions of Life, theſe are not in the Power of Men: They cannot believe in Chriſt, or truly repent of Sin, nor in a *ſpiritual* Manner obey God: To prove which, I offer the following Particulars to Conſideration.

1. Men cannot diſcern the Importance, Excellency and Worth of ſpiritual Things: Their Underſtanding is darkened; and therefore they are *incapable* of diſcovering the Beauty and Glory, of evangelical Truths: *The natural Man receiveth not the Things of the Spirit of God: For they are Fooliſhneſs to him; neither can he know them, becauſe they are ſpiritually diſcerned* (*m*). 'Tis as reaſonable to think, a Man may diſcern Objects, who is naturally blind, as imagine a Sinner, who hath no *ſpiritual* Sight, is able to ſee the Value and Excellency of *divine Myſteries*.

(*m*) 1 Cor. ii, 14.

2. The

2. The Will of Man is *averſe* to Holineſs, and is *ſtrongly* bent to Sin: Hence it is aſſerted, that, *The carnal Mind is Enmity againſt God*, that it *is not ſubject to his Law, neither indeed can be* (*n*), and ſince there is ſuch an Averſion to God, and ſuch a Propenſity to Evil fixed in the human Will, Men *unregenerate* cannot chuſe thoſe Things, that are pleaſing to God, and which will conduce to their *ſpiritual* and *eternal* Welfare.

3. They are without *ſpiritual* Ability, and have not Power to perform what is *ſpiritually* good. The ſacred Writer expreſly affirms that *we are without Strength*, he doth not ſay, we are without *great* or *ſufficient* Strength; but without Strength, which is excluſive of the *leaſt* Degree of Power. And our Saviour aſſerts that *without him we can do* NOTHING: From him therefore Ability is derived, for the Performance, of every Act of evangelical Obedience.

4. The Hearts of Men are *Stone:* The natural *Hardneſs* of their Hearts, renders them *incapable* of evangelical Sorrow. The *Adamant Stone* will *ſooner* yield to the Stroke of the Hammer, than the *obdurate* Hearts of Men, will yield to the Law's Threatnings and Goſpel Promiſes: *They are harder than the nether* Mileſtone, and are not *ſuſceptive* of ſpiritual Impreſſions.

5. Men are dead or void of *ſpiritual* Life. Life is the Principle of Action: Since Sinners are not the Subjects of a *divine* Life, *heavenly* Acts are not within the *Compaſs* of their Power. Such are *Faith*, *Repentance* and *holy Obedience:* Theſe then, if they are Conditions and Terms of Happineſs, Men cannot perform, and of Conſe-

(*n*) Rom. viii, 7.

quence,

ence, it is *impoſſible* to obtain Life and Felicity, a Law or Covenant, which requires thoſe lings, in order to the Fruition of Bliſs. It is owed indeed, that divine Influences are neceſ- y to enable Sinners to believe, to act Repen- ce and obey God: But not that any Principle Habit of Grace, is infus'd and implanted by e Holy Spirit, in the Hearts of Men. Dr. ddridge gives us his Sentiments, on this Sub- t in theſe Words: *They who believed on him re poſſeſs'd of theſe Principles, not in Conſe- ence, of their being born of Blood*, i. e. *their ing deſcended from the Loins of the holy Patri- chs, or ſharing in Circumciſion and the Blood of e Sacrifices: Nor could they aſcribe it* MERE- Y *to the* WILL *of the* FLESH, i. e. *their n ſuperior Wiſdom and Goodneſs, as if by the wer of corrupted Nature* ALONE, they *had de themſelves to differ* (o). Elſewhere the ſame ntleman has theſe Words: *The Cauſe of Men's d and everlaſting Ruin, may be referred in e View of it, to God's withholding thoſe gra- us Influences, which if they had been imparted, uld indeed have ſubdued the greateſt Perverſe- ſs; but the withholding theſe Influences, is not* ERELY *an* ARBITRARY Act; (I ſup- ſe he means ſovereign) *but is a juſt Puniſh- nt of Men's Wickedneſs, and of their obſtinate lly, in trifling with the Means of his Grace, d grieving his holy Spirit, till it was pro- ked to withdraw. This Thought*, (no very ight and juſt one) *which I might largely prove you to be a Compendium of the Scripture Scheme, conciles all; and any Conſequences drawn from e Part of that Scheme, to the Denial of the*

(o) Family Expoſitor, Vol. I. p. 9.

other, how plauſible ſoever, muſt CERTAINLY *be falſe* (*p*). This is very ſtrongly expreſſed indeed, and hardly leaves us room to think, the Gentleman apprehends himſelf, under a Poſſibility of being miſtaken in this *weighty* Point. If I might be allowed to entertain any Scruple in a Matter, wherein this learned Perſon is ſo *remarkably poſitive*, I ſhould think this Scheme to be antiſcriptural, and imagine that Objections, *far more* than *plauſible*, may be advanced againſt it: They are ſuch, as follow: 1. This Scheme ſuppoſes, that God intends the Salvation of ſome who *periſh: His Counſel* therefore in theſe Inſtances *doth not ſtand, and he does not all his Pleaſure.* 2. It ſuppoſes, that the *Efficacy* of divine Grace, is dependent on, and is to be reſolved into the Will of Man. I have till now apprehended, that *it is not of him that willeth, or of him that runneth; but of God that ſheweth Mercy.* 3. If this Scheme is true, then God excites Men to *ſpiritual* Acts, who are deſtitute of *ſpiritual* Life, and therefore we muſt be miſtaken, in thinking a Principle of Grace and Holineſs, is neceſſary to Acts of Holineſs. 4. Then Men may bear good Fruit, before they are made good: *Grapes may be gathered of Thorns, and Figs of Thiſtles*, which we have thought till this Time, could not be. 5. The Scheme ſuggeſts, that God operates on Men in ſuch a Manner, as he knows will not be *effectual*, to attain what he propoſes in his Operations, whereas we have imagined, that *the Word of God ſhall not return to him void*; but that, *it ſhall accompliſh that which he pleaſes, and proper to the Thing*, i. e. the End, *whereto he ſends it:* But if this Scheme is true,

(*p*) On Regeneration, p. 232, 233.

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we are doubtleſs miſtaken. 6. It inſinuates, that Men may ceaſe to trifle with the Means of Grace, and ſubject themſelves to the divine Law, even whilſt the *Enmity of their Hearts againſt God* remains: We therefore have miſunderſtood the Apoſtle, who affirms, that *the carnal Mind* cannot be *ſubject to that Law*, and his Words are to be interpreted in a Senſe *very different* to that, which they *plainly* expreſs. 7. If this Scheme is true, then God works on ſome, with an Intention to ſave them, on whom the *Decree* of *Reprobation* is paſſed: *Judas* the *Son of Perdition, who is gone to his own Place*, for Inſtance: So that God hath *contrary Wills*, i. e. he wills to ſave ſome Men, and operates upon them, with a Deſign to bring them to Heaven, *who were of old appointed to Condemnation*. This ſeems to us moſt manifeſtly abſurd. 8. Then, God *draws ſome with loving Kindneſs*, whom he never lov'd: We have apprehended, that heavenly Attraction is a Fruit of *everlaſting Love*; but it ſeems in ſome Inſtances it is not ſo: God attracts them he *hates*, as well as thoſe he *loves*. 9. Hence it follows, ſome *hear and learn of the Father, who never come to Chriſt*, the Words of our Lord therefore, which aſſert the contrary, are to be underſtood in a Senſe quite *foreign* to their *obvious and natural* Import, and when he ſays, *every Man that hath heard and hath learned of the Father cometh unto me*, we muſt underſtand him to mean, ſome who hear and learn of the Father come not to me. 10. According to this Scheme, God operates on ſome in a gracious Manner, to whom he imputes Sin, condemns by his Law, and leaves them to *periſh for ever*, under the Curſe of the Covenant of Works. 11. It ſuppoſes, that God works on ſome to ſave them, WHOM Chriſt NEVER

KNEW, and for WHOM he NEVER pray'd, and therefore *whoſe* Salvation, he NEVER DESIRED, which can't be reaſonably thought. It may be theſe Objections, will be found ſomewhat more, than plauſible, and occaſion greater Difficulty, to ſolidly anſwer, than this Gentleman, and ſome others, might conceive to attend a Point, in which he is ſo very poſitive and dogmatical.

IV. All Acts of Faith, evangelical Repentance and new Obedience, flow from a Principle of Holineſs created or infus'd into the Souls of Men, and therefore no unregenerate Perſon, can fulfil theſe Conditions and Terms of Life.

1. If theſe Things are poſſible to unrenewed Men, then they may be ſaved without Regeneration or the new Birth; but if we do not as ſtrangely miſtake the Doctrine of our Saviour, in this Point, as we do in ſome others, according to the Principles of ſome Men, this cannot be. If a Man may act Faith, without the Grace of Faith wrought in his Heart: If he may exerciſe Repentance, without the Gift of the Grace of Repentance: And if Men may act holily, without a Principle of Holineſs, implanted in them, they may be admitted to Heaven, without ſuch a Change paſſing upon them, as that of the *new Birth* is: For tho' they have not Principles of Grace in them, yet ſince they believe, repent of their Sins, and ſincerely obey God, they ſhall be ſav'd. And if Men may act Faith, or believe, before the Habit or Principle of Faith is wrought in them, then either their Act of believing without the Habit, muſt be taken for Regeneration, or elſe a Believer is not a regenerate Perſon: And if this is Regeneration without the Habit of Faith in the Soul, then, when a Man believes not, or his

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Act of Faith is interrupted, he ſinks again into a State of Unregeneracy, and Men muſt be ſuppoſed, to become regenerate, or unregenerate, as often as they act, or act not Faith; but this cannot be. And therefore the Infuſion of Grace, and a divine Life, into the Heart, muſt be that Regeneration, the Scripture ſpeaks of, and is *antecedently neceſſary* to all Acts of Faith, Repentance, and holy Obedience to Chriſt.

2. Regeneration is the Implantation of ſome *ſupernatural* Principles in the Mind; unleſs the Expreſſions uſed about it in Scripture, are to be interpreted infinitely below a Conſtruction, which muſt be confeſs'd to be *obvious* and *natural*, and therefore not to be denied without *manifeſt* Neceſſity. Such Modes of ſpeaking, as, *being born again*, *quickened when dead*, and *created in Chriſt*, are (at leaſt) capable of being conſtru'd, without any Degree of Force, of the Production, of ſomething in Men, which before they were not the Subjects of: And when it is ſaid that we are *new Creatures*, it may mean, and ſeems *properly* to mean, that ſome heavenly Principle is *created* in us, which 'till that Time we had not. This I think muſt be allow'd, and what Neceſſity can be urged, which ſhould oblige us to underſtand theſe Modes of Speech in a lower Senſe: Unleſs it is this, *Enmity* may *love*: *Unbelief* act *Faith*: And *Sin* may be productive of *holy Acts*: And *Ignorance* diſcover the true Nature of *heavenly Things*. In a Word, I can conceive of no other Neceſſity for this, than only maintaining that one *contrary*, may produce *another*: *Darkneſs*, *Light*, *Sin*, *Holineſs*, and *Enmity*, *Love*; and who will not allow of the *Propriety* of this, *eſpecially*, when it is to anſwer the *deſirable* End of maintaining the *Power* of FREE WILL in MEN, to chuſe what

is good? It is likely *all* will grant it; but ſuch as are *fully* determined to advance the Glory, Sovereignty and Efficacy of divine Grace: Theſe Perſons are indeed *ſo tenacious* of the Honour of the Grace of God, and at the Time deſirous, not to embrace any Principle evidently *repugnant* to Reaſon, that they will *never* allow the *Neceſſity* pleaded for.

3. If Regeneration is not the Infuſion of a divine Life into the Heart, then there are not *contrary* Principles in the Minds of regenerate Perſons, then *the Fleſh luſteth not againſt the Spirit*, nor *the Spirit againſt the Fleſh*: For *Spirit* and *Fleſh* are not in them: They have not *a Law of Sin*, and *a Law* of Holineſs in their Minds, nor do *contrary* Acts flow from *contrary* Principles, as Acts of *Faith*, and Acts of *Unbelief*: But the Caſe is in Fact this, when their Hearts are excited by divine Grace, and their Wills are *at Leiſure* to attend to, and are diſpoſed to concur, with the Influences of the holy Spirit upon them, Acts of Faith and Holineſs are produced, and they ſpring from the Mind not as poſſeſs'd of any *ſupernatural* Principles; but *only*, as it is under ſome divine Influences and Impulſes. If it is thus, the Bible ſeems to me a Book *moſt obſcure*, and I think the Experience of the Saints is not to be accounted for.

4. That in a Believer, which *ſerves the Law of Sin*, which is *Fleſh*, and *luſteth againſt the Spirit*, is not, or can be, the Subject of divine Excitations and Influences to ſpiritual Acts: Who will ſay that the Minds of Believers, as depraved, carnal and corrupt, are ſtirr'd up, to love God, hate Sin, and act Faith on Chriſt? Should any affirm it, I imagine they will never be able to *prove it*. 'Tis the *ſpiritual* Part in a Saint, that

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is excited to *ſpiritual* Acts: It is not his Unbelief, that is ſtirred up to believe in Chriſt; but his Faith which is wrought in him, as a Principle, in order to the Act. Unregenerate Perſons therefore, *being in the Fleſh*, and *wholly* carnal, they are not *meet* Subjects for thoſe Excitations, which are ſpoken of: And ſuch *ſuppoſed* Influences, will be *eternally ineffectual* to produce a *ſingle* Act of Faith and Holineſs in them. Let us then be very plainly told, what is intended by *common Helps* of divine Grace, and what Effects they do or may produce, if it be thought proper, do they regenerate Men, or do they not? If they do, then Men really believe, repent of their Sins, and obey the Precepts of Chriſt, and ſhall *infallibly* be ſaved: If they do not regenerate Men, then notwithſtanding thoſe Exciations, Impulſes and Influences of the holy Spirit upon them, their Salvation, is *abſolutely* impoſſible.

V. God *alone*, and *entirely* is the Author of Regeneration, which thus appears:

1. It is the Infuſion, Creation, and begetting of a new Life and Principle in the Hearts of Men: This is evident from what has been above obſerv'd. The Will of Man cannot *rationally* be thought to contribute to the Production of an infuſed Habit or Principle: So far, as any Habit is owing to the *Concurrence* of the Will, ſo far it is acquired and not infus'd.

2. If the human Will is *active* herein, it muſt be ſo either as it is regenerate, or unregenerate, if that Faculty is the Subject of Sin, or of Holineſs. If the Will ſhould be ſaid to concur, as it is made holy, that implies a *manifeſt* Contradiction, for it ſuppoſes a Man to be unregenerate, when he is regenerated, and it is the regenerate Part in him, that renders the Will capable of this

Concurrence. If the Will acts herein, and co-operates with divine Grace, as unregenerate, in order to Regeneration, then one *contrary* aſſiſts in the Production of *another*, and it *neceſſarily* ſuppoſes, that the Will may act in a holy ſpiritual Manner before it is made holy, which we deny, and *ever* ſhall do, until we ſee it clearly proved, that a Principle of Grace is not neceſſary to heavenly Acts.

3. If we are actively concerned in our Regeneration, then it is owing to ourſelves, (at leaſt in Part) that we differ from others, and become *meet to be Partakers of the Inheritance of the Saints in Light*, and the WHOLE of this Work is not to be aſcribed to divine Grace. The Conſequence (diſagreeable as it would once have been to ſome, who I fear are in great Danger of falling from Grace, *i. e.* the Doctrine of Grace is heard with Patience) is allow'd: The Grace of God indeed hath the Honour of being repreſented as the *ſupreme* Cauſe of the new Birth; but the Will of Man is affirmed to be a Cauſe, tho' ſubordinately to divine Grace; and therefore as Dr. *Doddridge* plainly ſuggeſts, it is of ourſelves, at leaſt in Part, that we differ from others, and it is becauſe we will to be regenerated, that we become ſo.

4. Then the Efficacy of divine Grace is dependent on, and is to be reſolved into the Will of Man: Unleſs the Will of Man concurs, divine Grace, will not obtain it's End in its Operations: God will be diſappointed of his Deſign in the Influences he affords to Men: His *Will* is *reſiſted*, *i. e.* it is overcome, and his Attempt to regenerate Men proves inſucceſsful, and his kind Purpoſes are rendered abortive: How theſe Things ſuit with his Wiſdom, and agree to the Nature of his all-powerful Operations, a *ſmall* Degree of Diſ-

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cernment in ſpiritual Truths, will enable us to determine. Upon the whole we may ſafely conclude, That the Salvation of Men is impoſſible, according to this *imaginary* conditional Scheme of Salvation: For the Performance of the *ſuppoſed* Terms of Pardon and Salvation propos'd to Men, they are *abſolutely* unequal to, and tho' God has thus conditionally deſign'd their Happineſs, he will not it ſeems, communicate to them that Grace, which is requiſite to enable them to fulfil thoſe Conditions, and therefore they muſt *unavoidably* periſh, and their Damnation is as certain, as if ſuch a conditional Grant or Propoſal of Life, had never been made to them.

CHAP. III.

The Method which this Author takes, to reconcile the Calviniſts *and* Arminians, *conſider'd. His Miſtakes noted, and the Impoſſibility of a Reconciliation proved, from the Diſagreement of their Principles.*

IT is greatly to be wiſh'd, that all who profeſs to believe the Chriſtian Religion, were united in their Sentiments, and heartily embraced divine Truths. An Agreement in Error, is far from being deſirable, that is joyning in an Oppoſition, to the Cauſe and Intereſt of Chriſt; and therefore in attempting to compoſe Differences, which ſubſiſt among nominal Chriſtians, no Perſon ought to make the *leaſt* Abatement of Truth, or in *any Degree* countenance Error: To do this, is betray-

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ing Truth, and gives an Opportunity, for falſe Opinions to be propagated, with the greater Eaſe and Advantage. The Sentiments of many are ſo widely different, that an Attempt to reconcile them, is extremely dangerous. No Conceſſions can be made to one Party, without great Diſadvantage to the Truth, embraced by the other, for as there is a Connection in Error, as well as Truth, one Conceſſion to an erroneous Opinion, makes way for, and neceſſarily obliges to another. If we grant to the *Arminians*, that Chriſt died for all Men without Exception, we ſhall never be able to prove againſt the *Socinians* the Reality and Perfection of his Satisfaction: The Remonſtrants are fully ſenſible of this, and therefore they give up, into the Hands of the *Socinians*, the glorious and important Doctrine, of his *real* and *proper* Atonement for Sin. And if we yield to them, that divine Grace is not effectual, in its Operations, they will eaſily maintain the Opinion, of the Dependence of Salvation on the Will of Man: The Uncertainty of the Salvation of any particular Man, and indeed of all Men; and that Faith is not given but acquired. How this Gentleman ſucceeds in his Attempt, to reconcile the very different Sentiments of *Calviniſts*, and *Arminians*, relating to the Nature of the Influences, of the Grace of God, upon the Souls of Men, I ſhall now obſerve; as a Foundation to proceed upon, he lays down ſix Propoſitions, to which, he thinks both Parties may agree: It will be very neceſſary, to well conſider and examine thoſe Propoſitions.

Prop. I. *God has provided a glorious Salvation for fallen Men by Jeſus Chriſt, which is ſufficient for all Men in its own Nature, and ſhall be certainly*

ly effectual to all that are willing to accept of it upon his appointed Terms, or in his own appointed Way, i. e. in a Way of Repentance for Sin, Renewal unto Holineſs, and Faith or Dependence on the Mercy of God through Jeſus Chriſt (q).

1. That the Sufferings of Chriſt would have been ſufficient for the Salvation of all Men, if God had appointed him a Saviour to all: And if the Sins of all Men had been imputed to him: And if he had died in the Room and Place of all Men, is readily granted, becauſe of the infinite Dignity of his Perſon. But, 2. It remains to be prov'd, that he was appointed a Saviour to Men univerſally: That the Sins of all Men were charged on him: And that he ſuffered in the Stead of the whole Race of Mankind, until each of theſe Particulars is fully prov'd, this Propoſition will not be a proper Foundation, to argue upon, in Favour of a Proviſion being made, for the Salvation of all Men, as it is deſign'd to be. 3. It is only a Part of Mankind, who can be concern'd herein; becauſe it is not to be expected, that ſuch as know nothing of this divine Appointment, ſhould fulfil thoſe Terms, on which this Salvation, is to become effectual to Men. 4. None will ever be willing to accept of Salvation, in that Way God intends it ſhall be enjoy'd; but ſuch whom he makes ſo, *in the Day of his Power*. And therefore this Propoſition, is a moſt improper Foundation, on which to build the Poſſibility of the Salvation of all Men. For the Salvation of no Man is poſſible, without the effectual Operations of the Grace of God. 5. It ſuppoſes, that the Efficacy and certain Effects of Chriſt's Merits depend on the human Will, which is highly diſhonourable toour

(q) Ruin and Recovery, p. 265.

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Saviour, impeaches the Wiſdom, Goodneſs and Juſtice of God, and is everſive of the Satisfaction of Chriſt, and therefore we can't but take the Liberty to reject this Propoſition, as an *unſound* and *rotten* Foundation of Agreement among Chriſtians, and of their Hope of Life.

Prop. II. *Since God has made ſo glorious a Proviſion for the Recovery of Mankind, he will not leave it to mere Chance and Uncertainty, whether any Perſon ſhall repent and accept of this offer'd Salvation or no; leſt thro' the univerſal Depravation and wretched Obſtinacy of Men, his own gracious Counſels for our Salvation ſhould be fruſtrated, and the important Labours and Sufferings of his Son be ſuſtain'd to no ſaving Purpoſe, and render'd almoſt uſeleſs to the World* (r).

This Propoſition fills me with Aſtoniſhment, it is ſo contrary to the Grace, Wiſdom and Juſtice, and Immutability, and Faithfulneſs of God, as theſe his Perfections are glorioufly diſplayed in the admirable Scheme of Salvation, by the Sufferings and Death of his Son. For, 1. It evidently ſuppoſes that no *real* and *proper* Satisfaction for Sin, is made for any Part of Mankind, by the Death of the bleſſed Jeſus. All it allows is, that Chriſt by his Sufferings obtained a *bare* Poſſibility of Salvation for all Men, and that God ſo far, as the Death of Chriſt, conſidered in itſelf, hath an Influence into our Salvation, intended it no more for one Man, than another, for *Peter* no more than for *Judas*. 2. It ſeems God leaves it to mere Chance and Uncertainty, as to ſome, for whom he put his Son to Death, in order to their Salvation, whether they ſhall be-

(r) Ibid. p. 265, 266.

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lieve and repent, and accept of this offer'd Salvation or no. So that he puniſhed Chriſt, for the Sins of ſome Men, with a *perfect Indifference*, whether they reap any Advantage from his Sufferings or not. A Thought more diſhonourable to the divine Perfections, will not ſoon enter into the Mind, or fall from the Pen of any Writer, than this is, I am fully perſuaded. 3. Unleſs God is pleaſed by his Spirit and Grace, to conquer the rebellious Hearts of Men, not one of them will ever believe and repent: It is not a Chance and a Thing uncertain, whether they will or no, for it is moſt certain they cannot, and that they *will not come to Chriſt, that they may have Life. No Man can come to Chriſt except the Father draws him.* And *the carnal Mind cannot be ſubject to the* holy *Law* of God. 4. It as evidently ſuppoſes, that the gracious Counſels of God are fruſtrated, as to ſome, whoſe Salvation he intended. *The Pleaſure of the Lord*, altho' Chriſt made *his Soul an Offering for Sin*, to the End it might, doth not *proſper in his Hand*; but is, as to the greater Part of Mankind render'd abortive, and not accompliſhed: For it ſeems it was the gracious Counſel of God, that *all Men* ſhould be ſaved by the Death of Chriſt, and yet the *larger Number* of Men, are eternally damn'd, and for Want of that, on the Part of God, without which their Salvation was impoſſible.

Prop. III. *There is no Way, which I can conceive of, how God ſhould ſecure or aſcertain the Salvation of any in general, or make it ſure even to his own Foreknowledge, unleſs it be ſome Way or other aſcertain'd, which particular Perſons ſhall accept of this Grace and Salvation* (*s*).

(*s*) Page 266.

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As to this Propoſitions I obſerve 1. It is certain, that not a *ſingle* Perſon will or can believe, without the *ſpecial* and *efficacious* Grace of God; this to the divine Being could not be unknown. 2. Juſtice requires the *certain* Salvation, of *all thoſe*, for whom Chriſt died, as appears from what has been obſerved above. 3. The *certain* Salvation of Men reſults from God's Decree, to confer that Grace upon them which ſecures it, and without which their Damnation would be as *certain*.

Prop. IV. *God will magnify his Grace in the Salvation of all thoſe who are ſaved, in ſuch a Manner, that every one ſhall acknowledge his own Salvation, perfectly owing to the divine Mercy, and that none ſhall have Cauſe or Occaſion to glory in himſelf; but ſhall confeſs to the Glory of divine Grace, that it is Grace, that is the ſupreme and the chief Cauſe, that has made him to differ from others* (*t*).

1. If the Will of the Creature is a ſubordinate Cauſe of Salvation, it is not *wholly* to be aſcribed to God and his infinite Mercy. 2. It is ſuppoſed to be ſo of the Will of Man, that the Efficacy of divine Grace, is dependent on and muſt be reſolved into it: And therefore the Event is *principally* owing to the human Will, which is repreſented as a ſubordinate Cauſe of Salvation.

Prop. V. *How much ſoever the bleſſed God may deſign to manify and magnify his free and ſovereign Grace towards ſinful Men, yet in every Step of his Proceedure, he will maintain ſuch an invariable Regard to his Equity as Governor of*

(*t*) Ibid.

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the World, that he will never exerciſe his Grace in ſuch a Manner, as to take away the neceſſary Regards and Honours due to his governing Juſtice. The great God has given Man an underſtanding Mind to diſtinguiſh between Good and Evil, and a Freedom of Will to chuſe one or the other, and ordained him to be always, and in all Circumſtances a proper Subject of his moral Government. And he has determined and reſolved in Righteouſneſs to manifeſt himſelf at laſt, as a Judge to render to every one according to their Works: And therefore he will maintain this righteous Deſign of his Government, to make the eternal Rewards and Puniſhments of Men, to depend on what they themſelves have freely choſen, whether it be good or evil: Nor will he ever do any thing inconſiſtent with this his glorious and univerſal Deſign, as a righteous Governor and Judge of his intelligent Creatures (*u*).

1. To this Propoſition, *Papiſts*, *Socinians*, and *Arminians* may all agreee: Men of what Character and Denomination ſoever, who think, that Salvation is not of free Grace; but that future Happineſs, notwithſtanding all what Chriſt hath done, and ſuffered, is dependent on, and to be ſecured by our own Obedience, will moſt heartily aſſent to it. 2. It is ſuited to a Covenant of Works *alone*, tho' I ſuppoſe, this Favour will be allowed to guilty enfeebled Men, that *imperfect* Works, which deſerve eternal Death, ſhall be rewarded with eternal Life. If this Propoſition is true, either the Goſpel is not true, or it has been ſtrangely miſunderſtood, by the Bulk of our firſt Reformers, and by all thoſe, who have oppoſed the Errors of the *Socinians*

(*u*) Ibid. p. 267, 268.

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and *Arminians*, concerning the Grace of God. 3. The Propoſition is ſo framed, as only to ſuit Man in a State of Innocence, and as under the Law of Innocency. But ſince Man is become depraved, he is incapable of underſtanding what is, or what is not evil, in a *proper* Manner: Nor hath he a Freedom of Will to chuſe the former, and refuſe the latter; if he hath, What Neceſſity is there of divine Grace, to enlighten his Mind, and ſanctify his Will? 4. If Salvation is dependent on the Will and Obedience of Men, then it is of Works; and therefore according to the Doctrine contain'd in this Propoſition, it is not of Grace: *And if by Grace, then it is no more of Works: Otherwiſe Grace is no more Grace. But if it be of Works, then it is no more of Grace: Otherwiſe Work is no more Work.*

This clear and nervous Reaſoning has never yet been anſwer'd, nor ever will be, by all the Shuffles, Evaſions, and groundleſs Diſtinctions about Works, which the fertile Wits of Men ſhall be able to invent. 5. For what Reaſon are the Merits, and Satisfaction, and Obedience of Chriſt, entirely left out, when God is repreſented, as acting upon the Foot of Juſtice, towards guilty miſerable Creatures? Hath divine Juſtice no Regard to Chriſt's Satisfaction for Sin, in this whole Affair? Or is it becauſe its Honour is not vindicated, by the Sufferings of a precious Saviour? And is no Obligation laid on the Juſtice of God, by the Death of Chriſt, to grant Pardon and Life? Is it equitable to puniſh the Surety, and inflict eternal Puniſhment, Wrath and Vengeance on ſuch, whoſe Surety he was, and for whoſe Sins he made Atonement? The good Lord of his infinite Mercy grant, that in Judgment, I may not be proceeded towards, in a Way of Juſtice, with Re-

Relation to my own Acts of Repentance, and Obedience: For if ſo I ſhould be, *I am ſure*, the Conſequence would be *dreadful*; but *ſolely* with Regard to the Merits and Righteouſneſs of Chriſt, whereby *alone*, I am *certain*, that *I* a *moſt miſerable Sinner* can ſtand in his Sight, and be juſtify'd at his *awful* and *righteous* Tribunal.

Prop. VI. *Therefore when divine Grace operates upon the Minds or Wills of Men, in order to their Converſion and Salvation, it is generally done in ſuch a ſoft, gentle, and connatural Manner, that does not put any Violence upon the Faculties of the Soul. But for the moſt Part, the Grace of God and his holy Spirit, ſeem to operate inſenſibly, as though our own Faculties wrought this of themſelves, and without any ſtrong, certain and evident Notice, that it is the Operation of any Spirit ſuperior to our own: And yet, by the bleſſed Effects of our Converſion, and Sanctification, compar'd with the Records of Scripture, we certainly infer that it muſt be, by Vertue of ſome divine Influence, received from above, that the Glory may be given unto God, and his Grace, as the ſupreme Cauſe of our Salvation (x).*

1. This Propoſition evidently allows, that God operates on ſome, in a Manner very *perceptible*, and that it may eaſily be known it is a divine Influence on the Soul: And therefore I would aſk, if in ſuch Inſtances any Violence is offered to the Wills of Men, and if they are involuntary in the Choice of Good, under this powerful Influence? The Anſwer will hardly be in the Affirmative, for very evident Reaſons. 2. Tho' God operates *imperceptibly*, yet I hope it may be granted he

(x) 268.

works *effectually*, and infallibly determines our Wills to chuſe Good, and refuſe Evil, by his gracious and moſt perſuaſive Operations in us. The Want of a Perception, of its being a divine Work we are under, is no Objection to its Efficacy; nor affords the leaſt Proof that our Wills, are left in a State of *Indifference*, about the Choice of Good or Evil. 3. I humbly apprehend, that God operates on our Minds, in ſuch a Manner, not only at our firſt Converſion; but afterwards alſo, in many Inſtances of Conviction and deep Sorrow for Sin, a Senſe of Wrath, and heavenly Joys, that its evident in *itſelf*, whether we duly attend to it or not, that we are under a ſupernatural Influence, and yet tho' our Wills are thus powerfully acted upon, they act moſt freely in all theſe Inſtances. 4. Divine Grace hath the Honour of being allow'd the ſupreme Cauſe of Salvation, I could be glad, if it might be granted, that it is the SOLE and ENTIRE CAUSE: For theſe Reaſons, to deny it, and repreſent the human Will, as a ſubordinate Cauſe, robs divine Grace of its Glory, and may occaſion ſome who experience, that *in them, that is in their Fleſh, dwelleth* NO GOOD THING, to deſpair of ever being ſaved. I am willing to hope, that ſuch have no juſt Occaſion to doubt of Salvation by Chriſt, who moſt evidently find to their great Concern, Sorrow and Shame, that they have *of themſelves*, neither a Will to what is good, nor Ability to perform it: Adored be divine Favour for it! They have not, *for God worketh in them to will and to do, of his good Pleaſure.* And *Chriſt filleth all in all*, he fills their Souls with the heavenly Graces of his Spirit, and he fills thoſe Graces, with Vigour and Activity: He *is the Alpha and Omega* in their Salvation: *He is the*

Author

Author and the Finiſher of their Faith. Chriſt laid the Foundation of the noble and ſurpriſing Structure of their eternal Salvation, he carries on the Building, and will lay the top Stone thereof, and they with loud Acclamations of Joy will eternally *cry, Grace! Grace! unto it. He* alone *builds the Temple of the Lord, and he ſhall bear the Glory.*

The chief Point, which this learned Gentleman, in his Attempt to reconcile the *Calviniſts* and *Arminians*, labours to prove, is this, that the Will is not determined, by abſolute and reſiſtleſs Force to chuſe, what the Underſtanding repreſents as good and eligible. He ſeems to apprehend that the Opinion of the *Calviniſt*, deprives the Will of its natural Freedom, and ſubjects it, to an unnatural Force: That allowing his Sentiments to be true, free Agency is loſt, and that Men are moved, as Machines or Puppets, and act not of Choice. In order to ſet this Matter in as clear and eaſy a Light as I can, I would obſerve the following Things.

I. Some Neceſſity is conſiſtent with Liberty, that is to ſay, a free Agent may *neceſſarily* will, and yet his Will act *freely*, in what he wills. 1. This is true of God, who, it is moſt certain, acts freely in all Things: For *he worketh all Things, according to the Counſel of his own Will.* Now he cannot but love and will Holineſs, and he cannot but hate and will to puniſh its contrary, Sin; and yet his Will acts moſt freely in both. 2. Our Saviour could not but will to obey his Father, and yet his Will was not under any unnatural Force or Compulſion; but he was a free Agent, in all the eminent Inſtances of his Submiſſion to the Father's Pleaſure concerning him, tho' he could not but will to finiſh the Work, which the Father gave

him to do. 3. Elect Angels cannot but will to obey God, and yet all their Acts of Obedience are free and voluntary: Some Neceſſity in them therefore is conſiſtent with Liberty. 4. *The Spirits of juſt Men made perfect*, cannot but chuſe what is good and agreeable to the Will of God, and yet their Choice of Good, is free and voluntary. Therefore,

II. Freedom doth not conſiſt in an Indifferency or Liberty to will Holineſs, or will Sin, without any Biaſs and prevailing Diſpoſition to one more than the other: If it does, then there is no Being, but what may make an improper Choice; the Conſequence of ſuch an Opinion is too horrid and blaſphemous to be nam'd.

III. What if this is a Point abſolutely inexplicable to us? What if it is attended with inſuperable Difficulties, as to the Modus of it? Are there not a great Variety of Things that are ſo, both in the natural and moral World? Which yet we find ourſelves obliged to believe and aſſent to, and therefore why ſhould we refuſe an Aſſent here? Since I ſhould think from the Inſtances juſt now mentioned, we muſt be convinc'd, that ſome Neceſſity and Liberty, do not imply any Contradiction, for what is, does not, with what Obſcurities and Darkneſs ſoever, the Modus of that Thing may be attended, which hide it from human View. None I believe, will ever be able to demonſtrate that ſome Kind of Neceſſity, cannot conſiſt with free Agency, how confidently ſoever, they may be pleaſed to aſſert it: So little do Men know, wherein is ſeated the Fredom of their Wills.

IV. It is not I think merely owing to the Illumination of the Mind, by which the Glory and Excellency of heavenly Things are diſcerned, that

that the Will is determined to the Choice of them; but by a real, poſitive and ſupernatural Work on the Will itſelf: And thus I can't but think, becauſe the Soul in all its Faculties, is the Subject of the ſanctifying Operations of divine Grace. 1. The bare Illumination of the Mind, how great ſoever, removes not the Averſion in the Will to ſpiritual Things. 2. Nor gives a different Biaſs and Inclination to it. 3. In an unregenerate Man, there is a Propenſity to Evil, in a regenerate Perſon, there alſo is a contrary Bent and Inclination: According to the Fleſh, he cannot but ſerve the Law of Sin, in which his Will acts freely, and according to the Spirit he cannot but hate Sin, and ſerve the Law of God, in which he likewiſe acts voluntarily.

V. No Influences without the Infuſion of gracious Habits, are ſufficient to enable a Man, to chuſe Holineſs and refuſe Evil: To ſuppoſe that a Man deſtitute of ſupernatural Principles, may be influenced to embrace ſpiritual Good, as it ſeems to me, cannot conſiſt with a Freedom of Choice; becauſe the Will without ſuch Principles cannot approve of that Good, and therefore it would be determined to make a Choice, without an Approbation of the Object choſen, which is ever eſſential to a free Choice. Hence it follows, That *that* Opinion which is pretended to be embrac'd, in order to preſerve the Liberty of the Will in its Acts or Volitions, at once deprives it of its Freedom, and ſuppoſes Men to be furniſhed with a Power, which they are not. The Author of the *Ruin and Recovery of Mankind*, apprehends, that *the Diſtinction of natural Power and moral Impotence*, reconciles all relating to this Subject. *Amyraldus* and Mr. *Baxter* before him had the ſame Apprehenſion. As to that Diſ-

tinction, I obſerve, 1. Natural Inability ſeems to be underſtood, of a Want of Faculties for reaſoning and willing, and not of the Want of proper Habits or Principles in thoſe Faculties, by which Men become capable of reaſoning juſtly, and willing as they ought to will. This is a Suppoſition of what none contend for, that I know of, what is and will be ſtill inſiſted on is, that tho' Men have their natural Powers of reaſoning and willing, thoſe natural Powers without ſupernatural Principles and Aids, cannot reaſon and will as they ought, about ſpiritual Things. 2. Moral Impotence ſeems to be taken for Men's labouring under ſuch Prejudices and Ignorance, that without ſome ſuperior Aids and Influences, they cannot reaſon and will as they ought; but it is not allowed that an Infuſion of gracious Habits is neceſſary to either. I anſwer, it cannot be ſaid of the Body of *Adam*, before its Union with his Soul, that it was *naturally* incapable of Senſation, or of the various Motions, for which its curious Organs and ſeveral Members were fitted and prepared, if natural Inability be taken in the Senſe here expreſs'd, yet I imagine none will ſay, it was poſſible for it to have Senſation or to move, before the Infuſion of the Soul, and kindling the vital Flame in it. But of a Log of Wood, and of a ſhapeleſs Clod of Earth, it may be ſaid that they are naturally incapable, of ſuch Senſation and wonderful Motions, as the curious Machine of the Body of Man, is capable of having and performing, as animated by the Soul. When we ſay Men are naturally unable to reaſon juſtly, and to will, as they ought to will about ſpiritual Things, we mean that they can no more, reaſon juſtly and will rightly, than the Body of *Adam* was capable of Senſation or Motion, before Life
was

was given to it, tho' it had all the Organs of Senſe, and all the Muſcles and Members requiſite to Motion. The ſame may be obſerved of the Body of *Lazarus*, while it lay breathleſs in the Grave, neither the one nor the other, wanted the proper Organs of Senſe, or the Muſcles and Members neceſſary to Motion: And yet it was abſolutely impoſſible, that either ſhould have Senſation or move a Finger, before the Infuſion of the Soul, and during its Abſence from the Body. And thus, tho' Men have the natural Powers of reaſoning and willing, while in an unregenerate State, yet until ſpiritual Life and heavenly Principles are infuſed and created in them, they can no more reaſon and will ſpiritually, than the Body of *Adam* could have Senſation and move without the Soul, or than the Body of *Lazarus* could riſe out of the Grave, while his Soul was abſent from it. This Diſtinction therefore, by no Means, proves what it is deſign'd, as a Proof of, *viz.* That an Infuſion of ſpiritual Life is not neceſſary to ſpiritual Acts. Grant us but the Idea we plead for, which is manifeſtly expreſſed in the Scripture, and we ſhall be content, and leave you to call it by what Name ſoever you pleaſe: It is the Thought not Terms that I would at any Time contend about. It is very obſervable, that this Gentleman allows of the Infuſion of gracious Habits, in order to ſpiritual Acts, in which he diſſents from Mr. *Baxter* who denies it, as the *Arminians* do; I heartily thank him for this Conceſſion to the Advantage of divine Truth; but he muſt allow me to tell him, that this is ſuch a Conceſſion, as effectually overthrows the greateſt Part of his reaſoning on this Subject, and is a full Evidence of the Impoſſibility of a Reconciliation between the *Calviniſts*, who contend for this, as a

moſt important Doctrine, conſiſtent with their other Principles, and the *Arminians* who deny it, which their Principles neceſſarily require them to do.

CHAP. IV.

Shews, that the new Covenant was made with Chriſt, from everlaſting, as the Head of the Elect, and That that *Covenant is abſolute or inconditional.*

THE new Covenant or Covenant of Grace, is to be conſidered either in its Conſtitution, or Manifeſtation. It was conſtituted and entered into by God the Father and Chriſt, as the Mediator and Head of the Elect, wherein are ſeveral Things to be obſerved.

1. That a certain and definite Number of Perſons, were eternally beloved of God: Hence he ſays to the Church: *Yea I have loved thee with an everlaſting Love, and therefore with loving Kindneſs have I drawn thee.* The Love of God is ſo ſpoken of, not only becauſe it will continue to everlaſting; but alſo becauſe its Commencement was from everlaſting, which evidently appears by theſe Words: *The Mercy of the Lord, is from everlaſting to everlaſting, upon them who fear him.* And this delightful Truth receives full Proof from our Saviour, when he ſays, *And haſt loved them, as thou haſt loved me.* The Love of God to his People, is of the ſame Date, with

with that Love he bears to his Son, which I preſume, none will deny to be eternal.

2. Thoſe Perſons, who were the Objects of God's ſpecial Favour, he unalterably determined to ſave: *He did not appoint them to Wrath, but to obtain Salvation by* Jeſus Chriſt. His Purpoſe was to render them happy, in the eternal Fruition of himſelf. *He choſe them to Salvation, thro' Sanctification of the Spirit, and the Belief of the Truth.* As many as are included in this gracious Decree, have believed, do or ſhall believe: For according to this divine Purpoſe, they *are ſaved and called with an holy Calling, and not according to their own Works.*

3. In order to ſecure this glorious and gracious Deſign of their Salvation, God the Father made Choice of his Son to be their Head, Redeemer and Saviour. And as we are allow'd to ſpeak of this important Affair, by the ſcriptural Account of it, he propoſed to him, that he ſhould in their Nature, ſuffer for their Offences, and obey the Law for them, that the Honour of his Juſtice might be vindicated, and the Riches of his Grace might be glorioufly diſplay'd in their Happineſs, to each of which Chriſt readily conſented. The Language of the Mediator in this Compact was, *Lo I come, I delight to do thy Will.* Upon his conſenting to perform the arduous Work aſſign'd him, the Father promiſed great and glorious Things to him: Some of which reſpect himſelf perſonally, as *He ſhall not fail, nor be diſcouraged*; which Promiſe aſſured him of Aſſiſtance in his Work. Other Promiſes relate to Chriſt myſtically, as, *Thy People ſhall be willing in the Day of thy Power.* Theſe Tranſactions between the Father and Son, conſidered as the Head of the Elect,

amount

amount to the Nature of a full, formal and explicite Covenant. That this Covenant was entered into with the Elect in Chriſt their Head, is very evident from hence, that *Grace was given to them in Chriſt before the World began, according to which, they are ſaved and called, with an holy Calling.* And that Grace was given to them in this eternal Covenant of Grace. The Conſtitution of it was in Eternity; the Manifeſtation and Application of the Benefits promiſed in it, are in Time.

That this Covenant is abſolute and inconditional, may be argued from theſe Things.

I. God's Purpoſe to ſave Sinners, was ſovereign, free and abſolute, or the Perſons who are the Objects of that moſt gracious Decree, were not conſidered therein as holy, penitent and believing, and therefore were ordained to everlaſting Life: But God choſe them in Chriſt, that they *might be holy*, and not becauſe he foreſaw they would ſo be. To ſuppoſe that any became the Objects of God's Choice, on Account of the Foreſight of Faith or Holineſs, prior to the divine Decree, to work Faith in them, neceſſarily infers that Faith is not of the Operation of God, nor a heavenly Gift. Faith and Holineſs if ſo, are not Fruits flowing from God's gracious Decree; but are the Cauſe of it: And hence it alſo follows, that Salvation is chiefly dependent on the fickle and uncertain Wills of Men, and is not ſecured by the moſt effectual and operative Will of God: Adored be divine Grace this is not the Caſe; but God choſe us to Salvation, without any external Motive or Qualification in us, which induced him to put forth ſuch an Act about us. *He hath Mercy, becauſe he will have Mercy*, and *for no* other Reaſon. An inconditional Decree,

and

and a conditional Covenant, by which our eternal State, is to be determined, are eternally repugnant, and therefore ſince God's Decree to ſave his People is inconditional, the new Covenant muſt neceſſarily be abſolute and free, and without all proper Conditions.

II. If this Covenant is conditional, it is a Covenant of Works, for Works muſt be the Conditions contain'd in it: And whether thoſe Works are perfect or imperfect, upon the Performance of them, Men may challenge the precious Benefits promiſed on thoſe Conditions: They merit them, according to the Nature of the Covenant, and the Obligation under which God lays himſelf, by his Promiſe. This is not denied by thoſe, who embrace the Opinion, of a conditional Scheme of Salvation, Mr. *Baxter* thus delivers himſelf upon this Head, in his Aphoriſms of Juſtification. *Theſis 26. As Promiſe is an Obligation, and the Thing promiſed is called Debt; ſo the Performers of the Condition are called worthy, and their Performance Merit, tho' properly it is all of Grace, and not of Debt.* This Conceſſion is plain and honeſt; but what he adds to qualify it, is contrary to the expreſs Words of the Apoſtle. *To him that worketh, the Reward is not reckon'd of Grace, but of Debt.* Merit and Grace are eternally oppoſite, (even when Merit is taken in this qualify'd Senſe, and intrinſic Worth is not contended for) they will never conſiſt together, by diſtinguiſhing Works, into perfect and imperfect, who ever dream'd, that depraved Men can perform perfect Works? And if Men could, thoſe Works would not be meritorious in the Senſe he falſely imagines, that is to ſay, That the Reward of eternal Life, in a ſtrict and proper Senſe, would upon the Foot of Juſtice, become their juſt Debt, on Account

of the intrinſic Value of thoſe Works. If by my Performance of the Conditions of the new Covenant, the Bleſſings of that Covenant, become my due, according to the Nature of its Promiſes, it is irrational to ſuppoſe, that they are free Gifts, and are freely beſtowed on me. All that is allow'd to free Grace in the Buſineſs of Salvation, is, that it delivers us from the perfect Law of God, brings us under an imperfect Law, by the Obſervation of which, Life is to be obtain'd: But as has been obſerv'd, if Salvation is of *Works*, of any Kind, it *is not of Grace*, and of Conſequence, a conditional Covenant, cannot be the Covenant of Grace.

III. Thoſe Things, which are ſaid to be the Conditions of this Covenant are abſolutely promiſed, and freely given it; And therefore they cannot be the Conditions of it. The gracious Language of God in this Covenant is: *A new Heart alſo will I give you, and a new Spirit will I put within you, and I will take away the ſtony Heart out of your Fleſh, and I will give you an Heart of Fleſh. And I will put my Spirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my Judgments, and do them.* It is evident that Regeneration, as the Principle of evangelical Obedience and practical Holineſs, is promiſed in theſe Scriptures: And therefore they are Bleſſings, and not Conditions of the new Covenant, for they cannot be Conditions, and promis'd Benefits alſo: The new Covenant then is really abſolute, and inconditional: And Faith, Repentance, and ſincere Obedience are not Terms and Conditions which it enjoyns.

I conclude this Chapter with an Obſervation of Dr. *Owen*'s; it is this: *Thus it is, the Covenant of God is not ſuſpended, of our Will, or any Conditions*

tions to be performed by us; it hath all its Vertue and Effect from the Authority, Grace and Faithfulneſs of God himſelf. For it is an abſolute Promiſe of Grace; nor is there any Condition of this Covenant which is not contain'd in the Promiſe itſelf. Therefore they act an unskilful and prepoſterous Part, who from the Nature of a Covenant uſed to be enter'd into between Men, endeavour to explain the Nature of the divine Covenant (y).

CHAP. V.

Contains Anſwers to ſuch Arguments, as are advanced to prove the Goſpel is a Law.

THE Goſpel is repreſented and ſpoken of, as a *joyful Sound*, and *glad Tydings of great Joy*. And it may well be ſo eſteem'd: For it is a Diſcovery of full, free, certain and everlaſting Salvation to miſerable, helpleſs and unworthy Sinners thro' Jeſus Chriſt. 'Tis hence we learn the Reſolutions of matchleſs and ſtupendous Favour! To ſecure Happineſs to us, who by our Sins were involved in the greateſt Miſery. 'Tis this acquaints us with the admirable and aſtoniſhing Methods, which divine Wiſdom and Love fix'd on,

(y) Ita eſt, non ſuſpenditur Dei Fœdus, a Voluntate noſtra, ullisve Conditionibus a nobis præſtandis; ab Authoritate, Gratia, & Fidelitate ipſius Dei Virtutem omnem habet et Effectum. Abſoluta enim eſt Promiſſio Gratiæ, neque ulla eſt Fœderis Conditio, quæ in ipſa Promiſſione non continetur. Inepte ideo agunt & prepoſtere, qui ex Natura Fœderis inter Homines ſanciri ſoliti Naturam τῆς בְּרִית Divinæ exponere conantur. Θεολογ. Μυστ. p 149. Edit. Bremæ.

to effect ſo wonderful and gracious a Deſign: Methods no leſs ſurpriſing, than the kind Deſign itſelf, and which are wiſely ſuited to effectually bring about the End in View. The Goſpel declares, That Peace, Pardon, and Acceptance with God, and eternal Felicity in the Fruition of him, are inviolably ſecured to us, by the Sufferings and Obedience of Chriſt. And that, as to what is neceſſary to prepare us for, and preſerve us to the heavenly State, God will not fail to work it in us, and beſtow it upon us, as the Effect of his gracious and ſovereign Pleaſure. In a Word, the Goſpel is a Revelation of pure Grace, in its glorious Contrivances about us, Actings for us, and effectual Influences upon us: And therefore it is called *The Goſpel of the Grace of God.*

This agreeable Account of the Goſpel, which is ſo well ſuited to our helpleſs Condition, and to raiſe and comfort our diſtreſſed Minds, under a Senſe of Guilt, the Law's Curſe, and divine Diſpleaſure is vehemently oppos'd by ſome, who contend it is a Law with Sanction, and that it denounces dreadful Menaces againſt us, that the States of Men are not determin'd, by God's Decrees about them, or by what Chriſt hath done and ſuffer'd for them: Nor by the Influences of the holy Spirit upon them. That free Grace hath not ſecured Salvation, but only grants to Men Conditions of Life, and puts them upon a freſh Tryal for it: That the Goſpel is a new Law, according to the Obſervation of which, or Diſobedience to it, our eternal State will be happy or miſerable. Various Arguments are made Uſe of to prove that the Goſpel is ſuch a Law, which I ſhall now conſider and endeavour to anſwer.

Arg.

Arg. I. The Goſpel is called a Law in Scripture, and therefore it is to be concluded that it is ſuch. The Goſpel is intended by *the Law of Faith.*

Anſw. The Term Law does not always intend a Law with Sanction, neither in human, nor inſpired Writings; but a ſettled Rule or fixed Order of Things. This is a frequent Uſe of the Word, with Poets and Philoſophers, this is the manifeſt Import of it with *Juvenal*, where he ſpeaks of *the Law of Speech* (z). And Philoſophers uſe the Term in the ſame Senſe, when they mention the Laws of Nature, the Laws of Bodies, and the Laws of Motion. It is the Order which obtains in Nature, in Bodies and in Motion that is deſign'd. In this Senſe the Goſpel may be called a Law, for it is a Diſcovery of the moſt beautiful Order, which obtains in Man's Salvation. It is not juſtly to be collected from the bare Uſe of the Term *Law* in Scripture, with Relation to the Goſpel, that it is a Law with Sanction, for many Times, it ſignifies no more than Doctrine or Inſtruction, according to the Import of the Hebrew Word תורה a Law, which comes from ירה to caſt, becauſe Doctrine is as it were caſt out of the Lips. It was cuſtomary with the *Jews* to call all Doctrine a Law, agreeable to their uſual Mode of ſpeaking, the Apoſtle ſo calls the Goſpel; but it by no Means, follows, that it is a proper Law, which enjoyns Conditions and promiſes Bleſſings, in Caſe thoſe Conditions are fulfilled, and threatens Death and Damnation, on Account of their being neglected.

(z) Servata ſemper Lege & Ratione loquendi. Satyr VI. v, 452.

Arg.

Arg. II. Faith, Repentance and all good Works are required by the Goſpel, as Conditions of Life, the Want whereof ſubjects Men to Threatnings of dreadful and ſore Puniſhment: And therefore it is a Law which commands Obedience, as neceſſary to intitle us to Happineſs, and condemns us for the Omiſſion of it.

Anſw. Faith is a free Gift of divine Favour, as was before obſerved, for which Reaſon, it cannot be a proper Condition of the new Covenant: It is abſurd to think, that Faith or any other Grace, is a Gift of divine Favour, and a Condition, on which our Right to new Covenant-Bleſſings depends. Again, if Faith and Repentance are Conditions of Life, that is unattainable, for theſe are not in the Power of Men: And therefore thoſe Scriptures which inform us, that Faith and Holineſs are pre-requiſite to everlaſting Life, do not intend that they are Conditions of it, but are only deſcriptive Characters of ſuch Perſons, who will enjoy it. Thus in theſe Words: *He that believeth and is baptized ſhall be ſaved: But he that believeth not ſhall be damned.* That God formed a glorious Deſign of ſaving ſome of the Race of Mankind is indiſputable, from the clear and expreſs Declaration of the Goſpel; but who thoſe are, cannot be collected, except from ſuch Scriptures, as acquaint us with their proper Characters, by which they ſtand diſtinguiſhed from the reſt of their Fellow-Creatures. And that is all that is intended in thoſe Words, and in Texts of the like Nature.

Arg. III. The Goſpel commands Men to believe and repent, and therefore it is a Law.

Anſw.

Anſw. A Command from one who is a rightful Sovereign and Governor, and which is juſt in itſelf, is a Law and binding upon the Subject. But it doth not appear that the Goſpel conſiſts of Commands and Comminations; they really are incompatible with the Nature of it, which as has been already mentioned, is a Doctrine of pure Grace, or a Revelation of God's moſt gracious Purpoſes, concerning the Objects of his Favour. *Witſius* very rightly obſerves thus: *The Covenant of Grace, or the Goſpel ſtrictly taken, which the Deed of that Covenant, whereas it conſiſts in* MERE PROMISES, *properly preſcribes* NOTHING, *as Duty requires* NOTHING, *commands* NOTHING; *not this indeed, believe, truſt, hope in the Lord, and Things of the like Nature. But ſhews, declares, ſignifies to us, what God promiſes in Chriſt, what he intends to do, and will do. All Preſcription of Duty belongs to the Law, as after others venerable* Voetius *has well obſerved, Diſput.* Tom. iv. p. 24. *and following Pages. And this truly, we muſt hold, if with all the Reformed, we would conſtantly defend the Perfection of the Law, containing in its Compaſs, all Virtues, all Duties of Holineſs.* (a).

(a) Fœdus Gratiæ, ſive Evangelium ſtricte ſic dictum, quod illius Fœderis Formula eſt, quum in meris conſiſtat Promiſſis, nihil proprie præſcribit ut Officium, nihil exigit, nihil mandat; ne hoc quidem, crede, confide, ſpera in Dominum, & quæ ſunt ſimilia. Sed refert, nunciat, ſignificat, nobis, quid Deus in Chriſto promittat, quid facere velit, & facturus ſit. Omnis Præſcriptio Officii ad Legem pertinet, quæmadmodum, poſt alios, optime inculcavit venerabilis *Voetius* Diſput. *Tom.* iv. p. 24. & ſequentibus. Et hoc omnino tenendum eſt, ſi cum omnibus Reformatis Perfectionem Legis, omnes Virtutes, omnia Sanctitatis Officia, Ambitu ſuo continentis, conſtanter tueri velimus. De Fæd. Lib. 3. Cap. 1. p. 257. Edit. tertia.

Arg. IV. Subjection and Obedience are required by the Goſpel, which are proper to a Law, and therefore the Goſpel is a Law.

Anſw. That ſome are repreſented, as diſobedient to the Goſpel is granted, thus in theſe Words, *and that obey not the Goſpel of our Lord Jeſus Chriſt* (*b*). The Word is ὑπακουσι which is expreſſive of a Slight and Diſregard to the Goſpel, as a Revelation of Salvation, and not of a Breach of Precepts contained in it, as tho' it was a Law. Again, the Goſpel eſtabliſhes the Law, inaſmuch as it informs us, that God will *write his Laws in the Hearts* of his People, or implant Holineſs in them, agreeable to the Nature of his Law. It alſo furniſhes us with powerful Motives to the Practice of our Duty; ſuch as, the free Remiſſion of our Sins: The gracious Acceptance of our Perſons in the Righteouſneſs of Chriſt; and of a firm Title to eternal Life, which are Incitements to Holineſs, of a moſt perſuaſive Nature. Moreover it clearly directs us to the proper End, we ought to propoſe to ourſelves in all our Acts of Obedience, *viz.* the the Glory of God. That Obedience, which hath theſe Attendants, may juſtly be called evangelical: Not becauſe the Goſpel is the Rule of our Duty; but by Reaſon, it ſerves for our Inſtruction in the right Practice of it: Nor is it to be inferred from theſe Things, that the Goſpel is a Law, conſiſting of Precepts, Prohibitions and Comminations.

Arg. V. Men may be and are guilty of Tranſgreſſions againſt the Goſpel; but *where no Law*

(*b*) 2 Theſ. i, 8.

is,

is, there is no Tranſgreſſion, of Conſequence the Goſpel muſt be a Law.

Anſw. As was before obſerv'd from *Witſius*, the Law is perfect, or it includes the Whole of our Duty, to God and Men.

There is no Act of Obedience, which we are oblig'd to; but the holy Law of God commands it, if not, the Law is defective, which it cannot be, becauſe the divine Legiſlator is infinitely perfect, and cannot be the Author of any imperfect Law. Now the Law obliges Men to honour, fear, adore and obey God: And therefore they muſt be under an indiſpenſable Obligation, to aſſent to the Truth of what he ſhall, at any Time, pleaſe to reveal. An humble Adoration of God, as a Being of infinite Wiſdom, Power, Truth and Juſtice, without Doubt, includes a Belief of the Verity of all the Doctrines he diſcovers: And if ſo, it is a Duty incumbent upon all Men, to credit the Myſteries of the Goſpel, as revealed by him, and the Want thereof, ſubjects them to the righteous Condemnation of the Law of Works. The real Truth of ſcriptural Doctrines, how far ſoever they may exceed the narrow Compaſs of our limited and impair'd Faculties of Reaſoning, is not to be called into Queſtion. Surely the divine Authority, by which they are recommended to us, is ſufficient of itſelf, to gain our Aſſent to thoſe Doctrines, how myſterious and inexplicable ſoever, they may appear to us, with Relation to the Modus of the Things, therein treated of. Since the Truths of the Goſpel have ALL THE DEMONSTRATION THEIR NATURE WILL ADMIT OF:

And it is certain they are not demonſtrable, by the Principles of deprav'd Reaſon, and their Na-

ture is of ſuch Sublimity and Height, that no finite Mind, can by the utmoſt Stretch of Thought riſe up to it, any more than that which is finite can comprehend Infinity, or infinitely extend it ſelf: It is moſt unreaſonable, to refuſe an Aſſent to them, becauſe they have not Demonſtration of ſuch a Kind, as is inconſiſtent with their Nature, and which, if they had, they would not be what they are, *viz. The deep Things of God*: And therefore Mens Oppoſition to the Goſpel of Chriſt, is a manifeſt Breach of the Covenant of Works, under which they are, and they juſtly expoſe themſelves to the Menaces of that Law, by their Oppoſition to it, as the moſt daring of them, will quickly find, to their Shame and Confuſion, tho' they now ſneer at, and burleſque the Myſteries of the Chriſtian Revelation; for as for ſolid Thought, and juſt Reaſoning, I am fully convinced, it is not to be expected of ſome Gentlemen, who vaunt, as if they were the only Men of Senſe and Reaſon. No Tranſgreſſions ſtrictly ſpeaking, can be committed, againſt the Goſpel, which is a Revelation of pure Grace: Thoſe Duties which are ſometimes called Goſpel-Duties, are not properly ſo, or they are not enjoyn'd by it as a Law; but they are ſtiled ſuch, becauſe the Goſpel is the Object of them, as it is of that Aſſent, which all Men to whom it is preach'd, are under an indiſpenſable Obligation to yield to its Truths, tho' they do not ſpiritually underſtand them. Or they are ſo called, becauſe they are proper to the Goſpel-Diſpenſation, as Baptiſm and the Lord's Supper; but the Goſpel doth not enjoyn, even theſe Inſtitutions as a Law; for by Vertue of the Covenant of Works, tho' not as ſo conſidered, but merely as a Rule of Conduct, Believers are oblig'd to practiſe thoſe Duties; becauſe God commands them in that Man-

Manner to worſhip him. And without Doubt, he hath a Right to inſtitute what Mode of Worſhip he pleaſes, and upon the immediate Notice, that it is his Will to be worſhip'd, in this, or in the other Manner, we become bound to worſhip him in that Manner, by this Command, in the Law, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* Hence it appears, that a Refuſal of Aſſent to the Goſpel, and a Neglect of New-Teſtament Duties, are Tranſgreſſions of the holy Law of God; but are not properly Offences committed againſt the Goſpel, and therefore it is not a Law, as it is urged to be.

Arg. VI. Chriſt as Mediator hath a Law, according to which, he diſpenſes Bleſſings and inflicts Puniſhments: The Law of Works is not that Law, and therefore the Goſpel is.

Anſw. It is evident from what has been before obſerv'd, that we do not receive ſpiritual Benefits, on Account of our Obedience to any Law, for they are freely given to us. Chriſt as Mediator hath the Covenant of Works in his Hand, and his People are under it, as a Rule of Duty, and are under no other defective and imperfect Law, ſuch as the Goſpel is very abſurdly imagin'd to be. Nor is our Obedience the Cauſe or Ground, of our receiving any Favours from God; and therefore the Goſpel is not a Law, which is to be obſerv'd in Order to a Participation of heavenly Bleſſings, that is intirely foreign to its Nature.

Arg. VII. Men will be judg'd at the laſt Day, according to the Tenor of the Goſpel, for Proof of this, theſe Words are urg'd: *In the Day when God ſhall judge the Secrets of Men, by Jeſus Chriſt,*

according to my Goſpel (*b*). And therefore the Goſpel is a Law.

Anſw. This Text fails of proving the Point: Two Things are to be obſerv'd which compriſe the full Senſe of the Words. 1. That Chriſt is raiſed to this high Dignity and Honour, as Man and Mediator, to examine, try and paſs Sentence on all Offenders, and openly to acquit and pronounce bleſſed all ſuch, as believe in him, which the Goſpel reveals to us, otherwiſe we had been ignorant of it.

2. That as Life and Salvation is declared by the Goſpel to be deſign'd and prepar'd for Believers in Chriſt, and only ſuch: So God will at the Day of Judgment, make it apparent, that the evangelical Account hereof is ſtrictly true, by receiving to Happineſs the Saints, and by condemning impenitent Sinners. But neither of theſe Things afford the leaſt Evidence and Proof, that the Goſpel is a Law, by the Obſervation of which, Life is to be obtain'd, or that eternal Death will be inflicted on Men for Offences committed againſt it, this Argument therefore has nothing of Weight and Force in it, to prove that the Goſpel is a new Law. Nor have any of the Arguments advanced in Favour of this Opinion, Strength ſufficient to ſupport it. The Goſpel is, we muſt conclude a Revelation of pure Grace, and of full, free and everlaſting Salvation by Jeſus Chriſt, and no Law at all.

(*b*) Rom. ii, 14.

CHAP.

CHAP. V.

Shews, that the State of the Heathen, is a weighty Objection, to the Scheme of a conditional Proviſion of Salvation made for all Mankind.

I. THE ingenious Author of *The Ruin and Recovery of Mankind*, profeſſedly treats of the State of the Heathen World; but is very ſparing in what he delivers on this Subject, which I imagine might ariſe from a Conſciouſneſs, that their Circumſtances, are a very ſtrong Objection to the Scheme, he endeavours to defend. In Fact at leaſt, I am ſtrongly perſuaded, it is ſo, whether he had any Apprehenſions of it or not: For if a conditional Proviſion of Salvation, is made for all Men without Exception, and if God really intended to ſave every Individual of Mankind, on Condition of Faith in Chriſt, Repentance and a Renewal unto Holineſs, it is reaſonable to think, that God in his Providence, would take Care that the Revelation of this his Deſign ſhould be as extenſive, as the Deſign itſelf. For how can God expect Men to believe in his Son, if they never hear that there is ſuch a Perſon as Chriſt?

II. The learned Author, on this Subject, ſets out with a manifeſt Miſtake, and aſſerts That is not to be doubted, which no conſiderate Perſon can ever believe, *viz. That the Goſpel has been twice preached to all Mankind, firſt by Adam, and*

afterwards by Noah (d). If by all Mankind he intends all the natural Deſcendants of *Adam*, he liv'd to ſee, but a ſmall Number of them, comparatively to the many Millions, who have been born ſince his Deceaſe, which may alſo be ſaid of *Noah*; and therefore it cannot with the leaſt Appearance of Truth, be affirm'd that either of them preach'd the Goſpel to all Men. If he means all Mankind, who liv'd in their reſpective Ages, it is uſing the Terms All Mankind in a very limited Senſe indeed: And a very ſmall Part of the human Race, are included in thoſe Terms. Such an ambiguous Uſe of the Terms is very unfair, in treating on a Subject, wherein every Man without Exception is ſuppoſed to be concern'd: They muſt be very unwary and extremely credulous Readers, who are impos'd on by ſuch an Artifice. With as much Truth it might be ſaid, yea, with leſs Appearance of Falſehood, that Dr. *Owen* preached the Goſpel to the ſame Individuals, as Dr. *Watts* now does, which he did not, as I ſuppoſe, to any of them; and I fear that the Doctrine, which Dr. *Owen* greatly recommended, is but too, too much diſregarded by a Miniſter, who ſucceeds him, tho' not immediately, in the Work of preaching to a Congregation, who in Dr. *Owen*'s Life-time had the Honour and Advantage of his Inſtructions; and that as an Effect thereof, the ſolid and ſound Divinity, which he zealouſly defended, is become diſtaſteful to many, if not to the greater Part of that Community. It cannot be ſaid, that either *Adam* or *Noah* preached the Goſpel to all Mankind, in that Senſe, in which the Term Mankind is ever uſed

(*d*) Ruin and Recovery, p. 289.

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in this Controverſy, it is not put for the Number of Men who exiſt in any particular Age; but for all Men, who did exiſt in former Ages, who exiſt in the preſent, and who ſhall exiſt in future Ages.

Neither of them preach'd the Goſpel to Men, born hundreds and thouſands of Years after their Departure out of this Life. And I ſhould think, it can't be apprehended, that *Noah* preach'd the Goſpel to all Men who liv'd in his own Time, before the Flood: Its probable, that not ſo much as his Name was known, in many Parts of the habitable World, before the univerſal Deluge, which was brought upon the Earth.

III. Until the Law was given on Mount *Sinai*, thoſe Revelations, which God was pleaſed to afford to holy Men, were not written (*e*). So that Mankind had not, in preceding Ages, the Advantage of a ſtanding Revelation: They had indeed the Benefit of their pious Inſtructions, ſo far as their Influence reach'd; but that was far from being of univerſal Extent: And as the Mind of Man is naturally averſe to ſpiritual Things, it is reaſonable to think, that thoſe Leſſons of Piety, which the holy Patriarchs taught, might make but little Impreſſion, on the Souls of Men in general, and that they might ſoon, entirely looſe all Senſe of thoſe pious Inſtructions they receiv'd from them, which divine Revelation, aſſures us was actually the Caſe, and that all *Fleſh*

(*e*) Quamvis ideo in Re non majoris Momenti nolim cum quoquam aliter ſentiente Contentionis Serram ducere, neminem tamen adhuc, aut Rationibus, aut Teſtimoniis Fide dignis, Uſum Literarum proprie ſic dictarum, νομοθεσια Moſaica Antiquiorem demonſtraſſe, non dubito affirmare. Dr. *Οψεις Θεολογουμενων*, p. 294. Edit. Bremæ.

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corrupted their Way, and ſunk into the Practice of the *moſt ſtupid Idolatry.*

IV. When a ſtanding Revelation was given, the Jews were the only People in the World, who were favour'd therewith, for many Ages: Other Nations were permitted to live in groſs Darkneſs, and fatal Ignorance: *They ſat in Darkneſs, and in the Shadow of Death: The Lord ſhewed his Work to Jacob; his Statutes and his Judgments to Iſrael; he dealt not ſo with any Nation, and as for his Judgments they knew them not.* The other numerous Nations in the World, receiv'd no Notices of the *Meſſiah*, who ſhould be born, and become, *The Author of eternal Redemption, to thoſe who obey him.*

V. It appears from thoſe Accounts, which are given us of the Gentile Nations, in the Writings of the Prophets and Apoſtles, that in general they were devoted to Deſtruction, without an Information of a divine Deſign, to ſave any Part of the human Race. *God poured out his Fury on the Heathen: They were not a People* for many Ages, but were *Aliens from the Common-wealth of Iſrael, and Strangers from the Covenants of Promiſe, were without Hope, and without God in the World.* The Goſpel therefore for Series of Ages, was concealed from them: How this can comport with a Decree to ſave every Individual of Mankind, on Condition of Faith in Chriſt, will be exceeding difficult to demonſtrate. The Diſpenſations of Providence, toward the far greater Part of Mankind, for a long Tract of Years, will not eaſily be reconciled, with ſuch a conditional Purpoſe of ſaving every Man by Jeſus Chriſt. Beſides, it is not to be prov'd, that every Nation in the World, even in theſe Goſpel Times, has heard of Chriſt and Salvation by him. And in many Places, where

where the Goſpel has been preach'd Ages ſince, Men have no more Senſe and Remembrance of it, than if ſuch a gracious Diſcovery had never been made, in thoſe Parts of the World. If it ſhould be ſaid, That thoſe Nations are deprived of the Light of the Goſpel, for their Sins and Oppoſition to it, I would aſk, if it is for their own Sins, or for the Sins of their Anceſtors?

If for the Sins of their Fore fathers, their Salvation and Damnation, depended not on their own Wills and Conduct; but on the Wills and Behaviour of their Progenitors, which cannot be admitted. If they are deprived of the glorious Light of the Goſpel, for their own Sins, this ſuppoſes, that God intended to ſave them by the Goſpel of his Son; but foreſeeing in what Manner they would conduct themſelves, under that great Advantage, he determin'd to leave them, to eternally periſh without it, whereas the Nature of the divine Decrees, according to this Opinion, neceſſarily requires, that they ſhould hear the Goſpel, whatever may have been the Carriage of their Anceſtors, or in what Manner ſoever they would conduct themſelves under it.

VI. The Calling of the Gentiles to the Participation of the Goſpel Salvation, and evangelical Privileges, is repreſented as a Myſtery. The preaching of Chriſt among the Gentiles is one Branch of the *great Myſtery of Godlineſs*. 'Tis true in the prophetical Writings, very plain Predictions are delivered, that ſo it ſhould be, and that great Succeſs would attend its Publication among them: But becauſe many Ages paſt, before thoſe Predictions had their Accompliſhment, and the Jews contracted a great Diſlike of them, and were very much prepoſſeſs'd in their own Favour, to the Contempt of the Gentiles, they

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loſt the true Senſe of theſe Prophecies, and even when the Gentiles were converted to the Chriſtian Faith, it was with great Difficulty they were perſuaded, that God intended their Salvation, and upon a Conviction of the Reality of ſuch a Purpoſe in God, concerning heathen Sinners, they were fill'd with Aſtoniſhment. God ſuffered them to walk in Darkneſs to their eternal Deſtruction for many Centuries, and *winked at thoſe Times of Ignorance.* The Author of *The Ruin and Recovery of Mankind*, interprets ὑπεριδὼν, *of a lighter Degree of Puniſhment*; but that Senſe is plainly contrary to the Scope of the Place (*f*). The Meaning of it is, God neglected to furniſh them with a Revelation of his Will, or ſuffered them to live in Blindneſs and Ignorance.

VII. That the Puniſhment, which will be inflicted on heathen Sinners, will be lighter, than that, which will be inflicted on ſuch Sinners, who hear the Goſpel, and refuſe an Aſſent to it, and oppoſe that glorious Scheme of Salvation by Chriſt, is readily granted; but ſurely this fails of proving, that a conditional Proviſion of Happineſs, is made for ſuch a Part of Mankind, as know nothing, and never had Means or Opportunity of knowing any thing of the Goſpel.

VIII. Wherever God hath any conſiderable Number of People whom he intends to ſave, he ſends his Goſpel, as is clearly ſignified to the Apoſtle. *No Man ſhall ſet on thee to hurt thee, for I have much People in this City* (*g*). And therefore in thoſe Places where the Goſpel is not preached, we have no Reaſon to think, that there are any conſiderable Number of Perſons, for whom Salvation is deſign'd: Where there is

(*f*) Acts xvii, 30. (*g*) Chap. xviii, 10.

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ſuch a Number the Word of God is ſent, they are gather'd in to Chriſt, a Church State is ſet up, evangelical Inſtitutions are practiſed, and Goſpel Privileges are enjoy'd.

IX. It is not to be diſſembled, that the *Arminians* turn this Objection upon us, ſay they, if God deſigns to ſave ſome of all *Nations* and *Families* of the Earth, as you yourſelves allow he does, it lies upon you to anſwer this Objection, as well as upon us. To which I obſerve we are able to do it, upon our Principles, beyond any juſt Exception or Reply. For, 1. We maintain indeed, that God has elect Perſons of every Nation; but then its only known to him, who they are, and in what Ages they do or ſhall exiſt. Theſe Perſons he will either bring out of thoſe dark Regions, into Places where the Light of the Goſpel is, or he will ſend his Goſpel to thoſe Parts where they reſide. 2. Tho' God may not have any Perſons, whom he deſigns to ſave, in this or that particular Nation, in this Century, or had not in ſome foregoing Centuries, he may have ſuch among them, in ſucceeding Times, thoſe Perſons he will certainly call, and they ſhall enjoy the glorious Light of his Goſpel, and if this is not accompliſhed, until the latter Day, when the Goſpel ſhall have a ſurpriſing Spread, and *the Knowledge of the Lord ſhall cover the Earth, as the Waters do the Seas*: This furniſhes out no ſolid Objection to our Opinion, for if it hath not its Accompliſhment before, it certainly ſhall have, *when the Fulneſs of the Gentiles, ſhall be brought in.*

CHAP.

CHAP. VI.

The Author's Opinion of the Annihilation of the dying Infants, of ungodly Parents examin'd and refuted. The Death threatned in the Law, intends not the Deſtruction of the Being of a Sinner; but his Well-being. And Annihilation is proved to be no Puniſhment.

I. THIS Gentlemen ſeems to take it for granted, that the Death threatened in the Law is the Deſtruction of the Being of a Sinner; but produces not one Text of Scripture, wherein the Term Death, is ſo to be underſtood: This he ought to have done, ſince he hath not, we may reaſonably ſuppoſe, he knew of no Place, where it is capable of ſuch a Conſtruction, his Opinion therefore of the Infants of ungodly Parents ceaſing to exiſt at Death, is not founded on Scripture; but is entirely foreign to it, which is a Reaſon ſufficient for our Rejection of this *novel* Opinion.

II. If Chriſt ſuffer'd that Puniſhment, which the Law denounces againſt Sin, in order to make Satisfaction for it, the Death threatned cannot be the Deſtruction of the Being of Tranſgreſſors, this muſt be evident to every one: And if the ſame Penalty was not inflicted on Chriſt, to which ſinful Men are obnoxious, for their Offences againſt God, then Satisfaction is not made, by his Sufferings, nor *are we heal'd by his Stripes:*

Should

Should it be ſaid, that it was endleſs Puniſhment, the Law threaten'd in Caſe of Diſobedience; and that ſince Chriſt's Sufferings were ſhort in Duration, they were not the ſame Penalty we ſhould have ſuſtain'd. I would anſwer, the Eternity of our Puniſhment, is only a Circumſtance, ariſing from our Incapacity to ſuffer it, in its whole Weight, in any imaginable Part of Time, and our Unworthineſs, who ſuffer Puniſhment, and that therefore the Shortneſs of the Duration of the Sufferings of Chriſt, is no Objection to the Identity of the Penalty, tho' in this Circumſtance different; but if it was Loſs of Being the Law threatned, it is certain Chriſt could not bear it, nor hath made Satisfaction for Sin.

III. The Wages of Sin is that Death the Law threatens, and that Death is the Oppoſite of *eternal Life*, which cannot be Loſs of Being, but of Well-being only; and therefore it was not the Deſtruction of our Being, the Law intended by Death, but an eternally miſerable State of Being.

IV. The Puniſhment which is extecuted on Men for Sin, is that Puniſhment the Law threatned, and not Penalty of another Nature, and ſpecifically different from it: Loſs of Being, and a being for ever miſerable, are as diſtinct, as, To be, and Not to be, than which, nothing can be more oppoſite, and therefore it was a being eternally miſerable, which the holy Law of God denounced againſt Man, in Caſe of his Diſobedience: For we have not the leaſt Hint, that the Puniſhment is changed, or that a different Penalty is to be inflicted on Men, from that which the Law at firſt threatened.

V.

V. I humbly apprehend Annihilation is no Puniſhment at all, for theſe Reaſons following.

1. Man hath no Right to a Continuance of his Exiſtence, even in Caſe he offends not. A Right he hath to be happy, according to the Law under which he was originally placed, if God ſhould will him ſtill to be. His exiſting was abſolutely dependent on the ſovereign Pleaſure of his Maker, but his Well-being depended on his Obſervation of that Law, which was given to him.

2. Man could not by his Sin forfeit that to which he had no Claim: No Right he had to continue in Being; this cannot be ſuppoſed conſiſtent with his abſolute Dependence on the ſovereign Will of God, as to his Exiſtence, or Non-exiſtence; for if this is allow'd, God was under an Obligation to preſerve him in a State of Being, in Caſe he did not ſin againſt him, his Sovereign Lord and righteous Governor.

3. God may, if he pleaſes, annihilate the moſt perfect of his Creatures: They all roſe into Being, by Vertue of his abſolute Will, and their continuing to be, muſt be reſolv'd into the ſame Cauſe, unleſs we raiſe an innocent Creature to a State of Independence on God, which would deify the Creature, and deprive the Almighty Creator, of his unalienable ſovereign Right, Power and Dominion over the Works of his Hand.

4. Diſobedience God cannot but puniſh, and therefore in Caſe of Sin, he cannot annihilate and deſtroy the Being of an offending Creature. That God by Neceſſity of Nature wills, and yet freely wills to puniſh Sin, hath, as I hope, been fully prov'd in the firſt Part, to which the Reader is referr'd. Now if God cannot but will to puniſh

Sin,

Sin, he cannot will to take away the Being of a Sinner. This may at firſt View ſeem ſtrange, and it will perhaps be aſk'd, What, may God of his abſolute Pleaſure, deſtroy the Being of an innocent Creature? and can he not annihilate a guilty Creature? How is this? Does Sin raiſe the Subject of it, to an Independence on the Will of God? Anſwer. No; by no Means: But the Caſe is thus: The Righteouſneſs and Juſtice of God's Nature, neceſſarily, but freely determines him to will the Puniſhment of Sin, and of Conſequence to will the Being of a Sinner, the Subject of Sin, and of the Penalty that Sin demerits.

Object. The Deſtruction of the Being of a rational immortal Creature, deprives that Creature of Happineſs, which is a great Puniſhment.

Anſw. I. Its deprived of Happineſs, either before or upon its Annihilation: If you ſhall ſay before, that is an Infliction of Penalty while it exiſts, and is not the Annihilation of it. And if you ſay after or upon Annihilation, the guilty Creature is deprived of Happineſs, it is a very manifeſt Contradiction; for this neceſſarily ſuppoſes the annihilated Creature to ſtill exiſt, which it does not. Annihilation is a Privation of Being, but properly ſpeaking, it is not a Privation of Happineſs: For a Privation of Happineſs neceſſarily infers the Exiſtence of ſome Being, which is the Subject of that Privation.

II. All Puniſhment cauſes Grief and Pain to the Subjects of it. But, 1. No Grief and Pain follow upon Annihilation is certain, the Reaſon is clear, that which is not, cannot be the Subject of Joy or Grief, of Happineſs or Miſery. 2. It therefore is ſo far from being a Puniſhment to annihilate a Creature under the leaſt Degree of Pain

and Torture, that it puts an End to his ſuffering Pain, and of Conſequence, Annihilation is no Puniſhment, nor is threatened by the Law as a Penalty. And therefore *Adam* did not ſubject himſelf or any of his Deſcendants, to the Loſs of Being by his Diſobedience. And of Conſequence, this *novel* Opinion, of the Annihilation of the Infants of ungodly Parents, who die in a State of Infancy, is not founded on the Word of God, or right Reaſon; but is an Invention of his own, and is very deſervedly rejected. This is not a Place to examine the Author's Sentiments, concerning the State of the Children of pious Parents, during their Infancy, and therefore I decline it.

PART.

PART IV.

CHAP. I.

Treats of Imputation. An Enquiry whether the Fault of a Criminal may be imputed to an innocent Perſon, among Men: This is diſallow'd, and the Reaſons of it are aſſign'd. An Argument to prove it may be, is anſwer'd.

IN this fourth Part I propoſe to conſider what the learned Author delivers, in his Eſſays on imputed Sin, and imputed Righteouſneſs: And on the Guilt and Defilement of Sin. I humbly apprehend the Method he takes to explain the Doctrine of the Imputation of *Adam*'s Sin to his Poſterity, and of the Imputation of our Sins to Chriſt, is very unhappy and improper, or rather, that in reality he denies the Imputation of either.

I. The *Hebrew* Word חשב, is frequently uſed to expreſs Imputation, as in theſe Inſtances, *And it was counted unto him for Righteouſneſs* (*a*). *Blood ſhall be imputed to him* (*b*). *And that was*

(*a*) Levit. xvii, 4. (*b*) Gen. xv, 6.

counted unto him for Righteouſneſs (*c*). *Bleſſed is the Man to whom the Lord imputeth not Iniquity* (*d*). In each of theſe Scriptures that Word is uſed, which the *Septuagint* render by λογιζομαι, as the Apoſtle alſo does. 1. It imports to place to the Account of a Perſon, an Action, righteous or unrighteous. 2. Upon ſo doing, to reckon and eſteem him righteous or unrighteous, according to the Nature of the Action imputed to him.

The *Greek* Word λογιζομαι, is uſed in the New Teſtament, in both theſe Senſes. In the firſt of theſe, it is uſed in theſe Words: *That it may not be laid to his Charge* (*e*). And in this Text: *Not imputing their Treſpaſſes to them* (*f*). Alſo, in this Scripture: *Bleſſed is the Man to whom the Lord will not impute Sin* (*g*). The contrary of this is, the Imputation of Righteouſneſs: *Even as David alſo deſcribeth the Bleſſedneſs of the Man, unto whom God imputeth Righteouſneſs without Works* (*h*). It is taken in the ſecond Senſe in ſeveral Places. Thus, in theſe Words: *The Temple of the great Goddeſs Diana ſhould be deſpiſed*, or eſteem'd as nothing, εις ουδεν λογισθηναι (*i*). And in this Text: *Brethren, I count not* ου λογιζομαι *myſelf to have apprehended* (*k*). And this its Import in theſe Words: *To him that worketh, the Reward is not reckon'd of Grace, but of Debt* (*l*). It is not the Imputation of the Reward, but the Eſtimation, or reckoning it a due Debt, that is plainly intended. Imputation of Sin or righteouſneſs, is the Foundation of reputing a Man, a Sinner or Juſt; nor can a Man, conſiſtent with Juſtice, be accounted a Sinner, without a Charge or Imputation of Offence: Neither can a Perſon

(*c*) Pſalm cvi, 31. (*d*) Ibid. xxxi, 2. (*e*) Tim. iv, 16.
(*f*) 2 Cor. v, 19. (*g*) Rom. iv, 6. (*h*) Ibid. v, 8.
(*i*) Acts xix, 27. (*k*) Phil. iii, 13. (*l*) Rom. iv, 4.

be

be reckon'd righteous, without the Imputation of Righteouſneſs, but by Miſtake; for he is not what he is eſteem'd to be. The Imputation or Charge of a Crime, renders the Perſon, who is the Subject of that Charge, liable to Puniſhment, according to the Sanction and Threatning of the Law, by which, the Crime is imputed. Suffering without the Imputation of Offence is not Puniſhment: Says *Grotius*, *Puniſhment in its general Signification, is the Evil of Suffering which is inflicted for the Evil of Action* (*m*). The ſame Account *Selden* gives of Penalty (*n*). And therefore Puniſhment cannot be inflicted on an innocent Perſon, as ſo conſider'd, without manifeſt Injuſtice.

Query, May the Fault of a Criminal be imputed to an innocent Perſon, and he be made to ſuffer the Puniſhment due to that Offence, among Men?

Anſw. 1. No ſuch Union ſubſiſts among Men, as can make them one Perſon in the Eye of the Law; and therefore the Righteouſneſs of one Man, cannot be imputed to another; nor can one Man's Guilt be charged on another. All human Laws reſpect Men perſonally. Hence they are, and muſt be juſtified and condemn'd, either as they obey, or diſobey the Law in their own Perſons. 2. Pecuniary Puniſhments may be inflicted on an innocent Perſon, in the Room of the Guilty, who is fined for any Offence. The Ground of which muſt always be his voluntary Agreement, for without that, it would be Oppreſſion and Rob-

(*m*) Eſt autem Pœna generali Significatu malum Paſſionis quod infligitur ob Malum Actionis. De Jure Belli & Pacis, Lib. II, Cap. xx, Sect. 1.

(*n*) De Jure Natur. & Gent. juxt. Diſcipl. Ebræ. Lib. I. Cap. iv.

bery under a Pretence of the Execution of Juſtice: But his Payment of the Mulct or Fine, is not properly a Puniſhment to him, becauſe it is not required of him with Reſpect to the Perpetration or Charge of the Crime, which is the *formalis Ratio* of Penalty. He takes it upon him as a Debt, and as ſuch *merely* it is demanded of him. This a Man may do, becauſe he has Power over his Property, and may diſpoſe of it at his Pleaſure. 3. But capital Puniſhment may not be ſuſtain'd, by an innocent Perſon, in the Room of a Criminal. (1.) Becauſe the Law cannot make the Crime deſerving that Puniſhment his, the Reaſon is very evident, the Law only deals with Men in their own Perſons, and juſtifies or condemns them, as they are or are not conformable to it. (2.) The Law or Legiſlature have no Power, to require an innocent Perſon, to ſuffer in Stead of the Guilty: All juſt Laws, and every juſt Legiſlature, protect the Lives of *guiltleſs Subjects*, and therefore may not require ſuch to ſuffer capitally for Offenders. (3.) An innocent Perſon may not agree to ſuffer capital Puniſhment for a Tranſgreſſor, the Reaſon is, he hath not Power over his own Life, as *Grotius* obſerves (*o*). And ſhould the Legiſlature accept of ſuch an Engagement, and proceed to Execution upon it, this would be a manifeſt Violation of Right; for Juſtice neceſſarily obliges the Legiſlature to protect, and by no means allows of taking away the Life of any innocent Subject. (4.) Mutilation or the Loſs of an Eye, or of any Member of the Body, may not be inflicted on an innocent Perſon, inſtead of the guilty; becauſe it may not be done, without the Conſent of

(*o*) Quia ſtatuimus Neminem Jus tale habere in Vitam, ut eam ſibi ipſe adimere aut adimendam obligare poſſit, Ibid. Cap. xxi, Sect. 11.

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the innocent Party: And the Law of Nature (which human Laws never ought to contradict) obliges all Men not only to preſerve Life itſelf; but alſo to preſerve themſelves entire and free from Maiming (*p*). A Man has no more Power over his Eye, than over his Head, and therefore I think the Conduct of *Zaleucus*, is incapable of Defence, who ſubmitted to the Loſs of one of his Eyes, for a Crime of his Son's, which required the Loſs of both his, that he might be deprived but of one: Nor can I conceive how this was any Way ſatisfactory to the Law, ſince he and his Son could not legally be conſidered as one Perſon.

Object. *Treaſon is frequently imputed to the Children of a Traytor, and they ſuffer Poverty and Diſgrace for their Father's Sin* (*q*).

Anſw. 1. 'Tis evident, that the Law does not conſider the Children of a Traytor, as guilty of his Treaſon, if it did, the ſame Puniſhment would be inflicted on them, as is inflicted on their traiterous Parent. 2. Children inheriting Honours, from their Parents, they cannot be ſuppos'd to be intitled to thoſe Honours; but by Virtue of their Father's Right. And as a Traytor forfeits all his Dignity, which was originally derived from the Crown; his Deſcendants can have no Claim to it, for he cannot convey that Honour to his Poſterity, which by Overt-Acts of Treaſon he has forfeited. This may be conſidered as ſuffering in his Children; but properly ſpeaking it is not Puniſhment: Nor are they reputed as guilty with him, of that Rebellion he ſtands

(*p*) Quod de Vita diximus, idem & de Membris intelligi debet: Nam & in illa Jus Homini datum non eſt niſi Corporis ſervandi Cauſa. *Grotius* Ibid. (*q*) R. R. 387.

charged with. 3. As by Virtue of the mutual Contract, between the King and the Subjects, the King holds his Power and Prerogative: So by Virtue of that Contract, the Subject holds his Right to Life, Dignity, Liberty, and his Eſtate, on Condition of Loyalty and Subjection to his Prince; in Caſe therefore of Treaſon, againſt his lawful Sovereign, he forfeits his Life, Dignity and Liberty, and alſo his Eſtate; his Deſcendants having no other Title to his Eſtate, than what was founded in his Right, they are juſtly deprived of it in Conſequence of their Father's Crime, and yet they are not to be conſidered as criminal: Nor is this a Puniſhment to them, ſtrictly ſpeaking, to their Father it is; but not to them. Theſe Things are a ſufficient Anſwer to what this Author advances on this Subject in the 387th Page of his Book.

As to what he ſuppoſes of *an innocent Perſon being permitted by the Laws of a State, to ſuffer Impriſonment, Baniſhment, or ſcourging in the Room of an Offender* (r), ſuch a Conduct could not be juſtified by the Word of God or right Reaſon, ſo far as I am able to conceive, becauſe the Crime could not be made his, by any Act of his own, nor Act of the State: His Impriſonment, Baniſhment or Scourging, therefore would not be Puniſhment, but merely Suffering. Nor hath any Man, nor have any Sett of Men a legal Power to inflict Sufferings on any Perſon; but in Caſe of Offence: For no Man becomes ſubject to the Evil of Suffering from a Fellow-Creature, but upon the Suppoſition of the Evil of Offence; and ſince no ſuch Union does, or can ſubſiſt between one Man and another, as lays a proper

(r) Page 388.

Foundation

Foundation for the Law to conſider them as one Perſon, the Offence or Righteouſneſs of one, may not be imputed to another, and the other ſuffer for his Crime; and if a Government will reward others, for the ſerviceable Actions of ſome one particular Man, 'tis Matter of mere Bounty, they can have no Claim to the Reward, becauſe the ſerviceable Actions of that Man cannot be made their's by the State, any more than criminal Actions may. But what have all theſe Things to do with the Subject under our preſent Conſideration, which infinitely differs from any ſuppoſable Caſe among Men. The learned Author makes three Remarks in order to ſupport his Obſervations of this Kind:

1. Rem. *That there are ſeveral ſuch Hiſtories in the Bible, wherein the Inſtances of the like Kinds among the Tranſactions of Men are delivered down to us in ſuch Sort of Expreſſions or Words of the ſame Import.* Abraham's *eminent Obedience to God in bringing his Son* Iſaac *to the Altar, was rewarded not only in Bleſſings to* Abraham *himſelf, but to his Seed,* Gen. xxii, 16, *Here it may be ſaid, that* Abraham's *Obedience, at leaſt in the Reſult and Conſequence of it is imputed to his Seed. The ſame Promiſe is repeated again to* Iſaac, *and aſſign'd to his Seed,* Gen. xxvi, 4, 5. Abraham's *Righteouſneſs was thus imputed to* Iſaac *and his Seed. The eminent Act of Righteouſneſs of* Phineas *was ſo far imputed to his Children, as that they received the Reward of it as well as himſelf,* Numb. xxv, 11. *The Crime of* Achan *by the Appointment of God, was ſo far imputed to his Children, that they were all ſtoned for the Sake of his Crime. The Guilt or Puniſhment of it, was imputed to the Children together*

gether with the Father, Josh. vii, 24. *The Falſehood and Covetouſneſs of* Gehazi *were imputed to his Poſterity*, 2 Kings v, 25. *When God by the Mouth of his Prophet pronounced that* Leproſy ſhould cleave unto him, and to his Seed for ever (*s*).

Anſw. 1. The Scripture ſaith nothing of the Imputation of *Abraham*'s Obedience to his Seed, or of their being made righteous thereby, or of the Imputation of it to *Iſaac* and his Seed. Nor is any Thing ſaid of the Imputation of the eminent Act of Righteouſneſs of *Phineas* to his Seed. Neither is any Thing declared of the Charge of *Achan*'s Sin on his Children, tho' they periſhed with him. Nor are we told that *Gehazi*'s Crimes were imputed to his Deſcendants. 2. God may of his ſovereign Goodneſs confer temporal Benefits on Men, without the Imputation of any Righteouſneſs to them: That of Chriſt's, or the Obedience of pious Parents. Thus he did on the Seed of *Abraham*, the Poſterity of *Iſaac*, and on the Deſcendants of *Phineas*: His ſo doing may be conſidered as an Approbation of their Piety and holy Converſations; but affords no Argument at all, in Favour of the Imputation of their Obedience to them. 3. God may take away the Lives of Children with their ungodly Parents, without the Imputation of their Parents Sin to them, for they are born under a Sentence of Death: The Execution of that Sentence, at ſuch a Time and in ſuch a Manner, as it was executed on the Children of *Achan*, may juſtly be conſidered, as an Inſtance of God's great Diſpleaſure with his Sin; but it is no

(*s*) Pages 394, 395, 396.

Proof

Proof of the Charge of his Guilt on them. 4. No Inſtance that I know of, is to be produced, where a Communication of Benefits or the Infliction of Puniſhment, is called Imputation of Righteouſneſs, and the Imputation of Sin; this is ſuch a Senſe of Imputation, as is moſt foreign to the Scripture, the former and the latter follow upon Imputation, and cannot with the leaſt Propriety be taken for the Thing itſelf. It deſtroys all proper Imputation, which implies theſe two Things and nothing more. (1). Placing to the Account of a Man, Actions righteous or ſinful. (2). Accounting that Man juſt or unjuſt as thoſe Actions are juſt or unjuſt, which are imputed to him. To confer Reward or inflict Puniſhment, is a third Thing that reſults from the Imputation of Righteouſneſs or of Sin, and is not included in it.

Rem. 2. *The Words Sin and Iniquity* חטאה *or* עון חטאה *and* Αμαρτια *both in the* Hebrew *and* Greek *Languages, ſignify, ſometimes, Liableneſs to Puniſhment, or Puniſhment itſelf (t).*

Anſ. I. It cannot be denied, that theſe Terms are frequently put for ſinful Actions themſelves, as in theſe Words. *Waſh me throughly from mine Iniquity,* מעוני i. e. from my Guilt, *and cleanſe me from my Sin,* מחטאתי i. e. from my Sinful Actions (u); Thus alſo in this Text of Scripture, *Thou haſt not dealt with us after our Sins, nor rewarded us according to our Iniquities (x).* It is manifeſtly our criminal Conduct, that is intended in theſe Words. It would be almoſt an endleſs Labour, to inſtance in the numerous Places, where ſinful Actions or Guilt is deſigned by theſe Terms. The *Greek* Word, Αμαρτια, i. e. Sin, is I think, uſed more than a hundred and ſixty times in the new

(t) 396, 397. (u) Pſal. li. 2. (x) Ibid. ciii. 10.

Teſtament

Teſtament, and it is not in any one Place put for Obligation to Puniſhment or Penalty itſelf; but always denotes, either ſinful Actions, or the corrupt Habits of the Mind from which criminal Actions proceed, and it is evidently diſtinguiſh'd from Puniſhment in theſe Words, *come out of her my People, that ye be not Partakers of her* ταις Αμαρτιαις i. e. *Sins*, or evil Conduct, *and that ye receive not of her Plagues* (*y*). The plain Senſe of the Text is, that ye may not involve yourſelves in her Guilt, and ſhare in her Puniſhment. 2. The *Hebrew* Word חטאת is ſometimes taken for Puniſhment, or the Evil which Sin demerits; but it includes a Charge of the Offence, and is not underſtood in an abſtract Conſideration from it: So in theſe Words, *if thou doſt well thou ſhalt be accepted, and if thou doeſt not well, Sin lieth at the Door* (*z*), i. e. Guilt will be charged on thee, and the Penalty it deſerves ſhall be executed, which are the contrary of Acceptance, that ſuppoſes Juſtification or the Non-imputation of Sin and a Reward: This a Charge of Guilt, and a Subjection to Puniſhment on that Account. In ſome Places it may be put for a Sacrifice for Sin; but in thoſe Places the Guilt is included, which the legal Sacrifices *typically* bore, and Chriſt who made his *Soul an Offering for Sin*, bore it *really*, as the Antitype of the legal Sacrifices. 3. The *Hebrew* Word עון i. e. Iniquity, may ſometimes ſignify the Puniſhment of Sin, as in the Inſtance this Gentleman produces, *Hoſ.* x. 13. which by Miſtake is quoted the 12th Chap. *Ye have plowed Wickedneſs and reaped Iniquity*, i. e. the Conſequence of your Crimes or dreadful Puniſhment; but this was not without the Imputation of their Sin itſelf. The

(*y*) Rev. xviii. 4. (*z*) Gen. iv. 7.

thing

thing to be prov'd in this Point is, that Puniſhment may be inflicted without any Charge of Offence. If therefore a thouſand Places could be produced, where the Word is put for the Penalty of Sin, as taken in a ſtrict Connection, with the Imputation of Sin itſelf, as the Cauſe of Puniſhment; they muſt have a great degree of Diſcernment indeed, who ſhall be able to diſcover, that Penalty may be inflicted on any Subject, to whom Guilt or Sin is not imputed, as the Cauſe of ſuffering that Puniſhment. It may deſign Penal Evil in theſe Words: *God layeth up his Iniquity for his Children* (*a*), and in theſe: *In the Iniquities of their Fathers ſhall they pine away with them* (*b*). Thus alſo in this Text, *Our Fathers have ſinned, and we have born their Iniquities* (*c*), i. e. the Conſequences of their Sins and of our own; but ſurely not without a Charge of Guilt. Theſe are all the Places, that I know of, where Iniquity is put for Puniſhment, and in neither of them, Penalty is intended in an abſtract Conſideration from a Charge of Guilt or Sin. To produce Inſtances, where it is taken for Puniſhment, in ſtrict Connection with, and as following upon the Imputation of Crimes, fails entirely of proving that Puniſhment, may be inflicted on any Subject conſidered as innocent, to ſay the beſt of it, it is no other than impertinent Cavilling.

Rem. 3. *The Scripture does not, as I remember, any where in expreſs Words aſſert, that the Sin of* Adam *is imputed to his Children, or that the Sins of Mankind or of Believers were imputed to Chriſt, or that the Righteouſneſs of Chriſt is imputed to Believers* (*d*).

(*a*) Job xxi. 19. (*b*) Levit. xxvi. 39. (*c*) Lam. v. 9.
(*d*) Page 403.

Anſw.

Anſw. 1. If the Ideas conveyed by theſe Phraſes are found in Scripture, it is triffling to object to the Truth of thoſe things, becauſe theſe very Words, and in ſuch a Form, are not therein expreſs'd. 2. The Imputation of *Adam*'s Sin to his Deſcendants, is aſſerted with peculiar Strength and Evidence, when it is affirmed, that *by the Diſobedience of One, many were made Sinners*. 3. And thus alſo when the Apoſtle ſays, *by the Obedience of One many were made righteous*, the Words are a full Aſſertion of the Imputation of Chriſt's Righteouſneſs to his People. Men are not made Puniſhment by *Adam*'s Sin, nor are Believers made Reward by Chriſt's Obedience. Beſides, it is very improper to ſpeak of the Imputation of Penalty, for Puniſhment is not imputed, but inflicted; or of the Imputation of Reward, for the legal Reſult of Obedience, is not, it cannot be imputed to Believers, but it is communicated to them. Imputation of Sin or of Righteouſneſs, is an Act in the divine Mind, to inflict Puniſhment or confer Reward, are tranſient Acts of God upon Sinners and Saints, and are moſt improperly called Imputation. This Remark I ſhall have Occaſion to conſider hereafter, and therefore add no more concerning it in this Chapter.

CHAP.

CHAP. III.

Contains Arguments to prove the real Imputation of Sin to Chriſt, and Anſwers to the Author's Objections to it. Alſo Replies to ſome Anſwers which he gives to ſuch Arguments for it, as he is pleaſed to mention: And the Objections of Socinus, *are anſwered.*

THE *Socinians*, who deny the Satisfaction of Chriſt, and that he was puniſhed for Sin, conſiſtently with their own Principles utterly diſown the Imputation of Sin to him. But ſuch, who profeſs to embrace and maintain the important Doctrine of the real and proper Satisfaction of Chriſt, are greatly inconſiſtent in a Denial of the Imputation of Sin to him, in order to his ſuffering Puniſhment. The Arguments in Favour of a Charge of Sin on Chriſt our Surety are theſe. 1. Sin is not Puniſhment: No two Ideas are more diſtinct and different, than thoſe of a Crime, and the Penalty it demerits. And therefore without urgent Neceſſity, when the ſacred Scriptures ſpeak of Sin, we ought not to interpret thoſe Places of Puniſhment, in Diſtinction from Sin itſelf. If it is denied that Sin was imputed to Chriſt, it will be difficult to demonſtrate what of Sin he bore. 2. If Chriſt had not Sin imputed to him, his Sufferings were not of a penal Nature, for as we have before obſerved, proper Puniſhment is the Infliction of the Evil of ſuffering for the Evil of Action;

Action: An innocent Perſon therefore, as ſo conſidered, cannot be the Subject of Penalty. And if Chriſt did not ſuſtain the Puniſhment, which we deſerve, he made no Satisfaction for our Offences; then, if Puniſhment is at all inflicted for Sin, it muſt be on our ſelves, which would ſink us to the loweſt Hell. 3. Our Saviour had that charged on him, which he bore away for his People: He took away Sin in its Guilt; for he *removed our Tranſgreſſions from us, as far as the* Eaſt *is from the* Weſt: *And put away Sin by the Sacrifice of himſelf, he purged our Sins.* Which Scriptures with many others, intend our Diſcharge from Guilt, in Conſequence of the Imputation of it to Chriſt, and of his making a proper, real and plenary Satisfaction for it: And therefore Sin it ſelf or our criminal Actions were laid on Chriſt, in order to the Removal of them, at the greateſt Diſtance from us. 4. Chriſt might be made Sin or guilty, by the Imputation of Sin to him; but in ſuffering he could not be made Puniſhment. An innocent Perſon may be made or conſtituted guilty, by a Charge of the Crimes of others on him; but by the Infliction of Sufferings, he cannot be made Puniſhment, for two very evident Reaſons (1.) No Penalty may juſtly be inflicted on him, without the Imputation of Guilt, *i. e.* the Sins of others for whom he is ſuppoſed to ſuffer. (2.) No Man ſuffering Puniſhment, can with the leaſt Propriety be accounted Penalty: He is not what he endures; but a Man may be made Sin or guilty, by an Imputation of Guilt to him. Thus, *he who knew no Sin, was made Sin for us:* i. e. according to the Opinion of ſome, he was made Puniſhment: *That we might be made the Righteouſneſs of God in him,* i. e. ſay they, that we might

might be made or conſtituted divine Favours and Benefits. There are no Ideas ſo different and diſtinct, but ſome Perſons, out of Oppoſition to evangelical Truths, will confound them, and dare to make the bleſſed God the Author of ſuch Confuſion. 5. Remiſſion of Sin is a Fruit of Chriſt's Death, in the Diſcharge from Guilt, as well as Freedom from Puniſhment. His Sufferings could not be the procuring Cauſe of our Acquittance from a Charge of Sin, without the Imputation of our Guilt to him, and therefore Sin itſelf or our criminal Actions, were placed to his Account, as our Surety. 6. No innocent Perſon, as ſo conſider'd, in ſuffering can be made a Curſe, however great his Sufferings may be; for a Curſe neceſſarily ſuppoſes a Charge of Sin, as the Cauſe of that Curſe, which he is made: Chriſt in his Death *was made a Curſe*, and therefore he did not ſuffer conſider'd as innocent, tho' in himſelf he was abſolutely ſo; but he was accounted guilty, which he only could be, by the Imputation of our Sins to him. 7. This was typically repreſented, by the great Anniverſary Sacrifice under the Law. A real Charge of Guilt could not indeed have Place, in any of the Moſaical Sacrifices: Nor could proper Puniſhment, be inflicted on any of the Beaſts, which were ſlain and offered to God as Sacrifices, according to the ceremonial Law: But if any infer from thence, that Sin was not really imputed to Chriſt, as the *Author of the Ruin and Recovery of Mankind* does, they may alſo conclude, that our Saviour did not, properly ſpeaking, ſuffer Puniſhment for us, which to conceive entirely enervates his Satisfaction, leaves us under the Imputation of our Guilt, and obnoxious to all the Penalty it demerits. Theſe are Conſequences

greatly to be dreaded by every one, who has the leaſt Concern for his eternal Welfare and Deliverance from the infernal Pit. 8. Without a proper Imputation of Sin to Chriſt, he cannot be ſaid to die in our Room, as we are Sinners. It is as Perſons guilty, that we become obnoxious to Death; an innocent Perſon could not die in our Stead, without a Charge of our Sin on him, the Reaſon is evident, he who dies for, or in the Place of a Criminal, ſuffers for him that Penalty, to which his Crimes expos'd him; but this cannot be without the Imputation of his Sin, becauſe the Infliction of penal Evil, where there is no Charge of Offence, is a Violation of all Right and Juſtice. Chriſt was our Subſtitute, and died in our Room, and therefore our Sins or criminal Actions were really imputed to him. *The Author of the Ruin and Recovery of Mankind*, objects ſeveral Things to this evangelical Truth.

Object. I. *The particular ſinful Actions of* David, Mary Magdalen *and* Rahab, *could not minutely be imputed, that is to ſay, that every particular luſtful Thought of theſe Perſons could not be charged on Chriſt* (*e*).

Anſw. 1. When this Gentleman makes a Difficulty, of allowing ſuch a minute and particular Imputation of Sin to Chriſt, his Intention is to entirely overthrow the Doctrine of the Charge of Sin on Chriſt, in order to his making Satisfaction for it. We underſtand, Sir, your Drift and Scope, but ſhall never be ſhaken in our Faith relating to this great Doctrine, by any ſuch trifling Objection, as this is, it contains nothing of Difficulty in it, as will appear by obſerving. 2.

(*e*) Ruin and Recovery p. 405.

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It is God, who charges Sin on Offenders themſelves, or on his Son our Surety. Now, as God is able in his all-comprehending Mind, to impute every ſinful and luſtful Thought to Sinners themſelves, ſo he is certainly able to charge every ſinful and luſtful Thought of theirs on Chriſt, who ſuffered for them. His Knowledge of Sin is abſolutely perfect, he knows it in all its various Springs and Motions in the Hearts of Men, and therefore, he is able to impute it either to Men in their own Perſons, or to charge it on Chriſt, as a Surety for them, as his ſovereign Pleaſure is, to act in this great Affair.

Object. II. The Author *fears it would border upon the Language of Blaſphemy, to ſay that Sin itſelf was imputed to Chriſt* (*f*).

Anſw. 1. This ſtale and groundleſs Objection; the Author could not but know, has been many Times anſwered, it might therefore be expected, that he ſhould have ſhewn, wherein the Anſwers given to it over and over are defective, if he thinks them ſo. The Omiſſion of it I can't but apprehend, will be thought highly unfair and diſingenuous, by more Perſons than myſelf. 2. The Imputation of Sin to an innocent Perſon, does not formally make him a Sinner: It is only a Conveyance of ſinful Habits does this, which is abſolutely denied in this Caſe, and is not ſuppoſed in the Nature of the Thing, nor doth attend it, and therefore, there is not any Thing of a blaſphemous Nature in the Doctrine. The bleſſed Jeſus on the Charge of the Guilt of others to him, was accounted and reputed what he was not in himſelf, and could not be made

(*f*) Ibid. 405, 406.

viz. Sin or guilty. 3. The Imputation of the Action of one Person to another, does not make that Action, the personal Act of him, to whom it is imputed, whether the Action is righteous or unrighteous: So that our sinful Actions became not the personal Acts of Christ, by the Imputation of them to him, neither do his Acts of Obedience to the Law of God, become our personal Acts, by the Imputation of them to us. This Objection supposes that sinful Actions, upon Imputation, became the personal Acts of Christ, or else there can be no Foundation for this dreadful and horrible Charge of Blasphemy, the Consequence therefore, is infer'd from what is not supposed or found in the Nature of the Thing, and is as certainly false, as it would be shocking, and destructive of all our spiritual Hopes if true.

The ingenious Author undertakes to answer some of the Arguments, used to support the Doctrine of the real Imputation of *Adam*'s Sin to his Posterity, and of the proper Imputation of Sin to Christ, which Answers of his I shall now consider and reply to.

Arg. I. The first Argument, as he ought to have stated it, is, *how can Punishment be inflicted on an innocent Person, without the Imputation of the Crimes of others to him for whom he suffers Penalty? Or how can the Reward that is due to Righteousness, be conferred without the Imputation of that Righteousness to him, on whom the Reward is bestow'd?* To which Enquiries he answers thus, *The very same just Constitution, whether human or divine, by which the Actions themselves, whether good or evil, could be supposed to be imputed, is sufficient for the Imputation*

tion of the legal Result of those Actions, and that with as much Justice (g).

I reply, 1. No human Law can impute the good or evil Actions of one Man to another, for the Reasons before assign'd in the preceding Chapter. 2. The Imputation of the legal Result of an Action, whether good or bad seems to me, a most odd and improper Idea: The legal Result of a good Action i. e. the Reward may be conferred, and the legal Result of an evil Action, i. e. Punishment may be inflicted. But of the Imputation of Reward or Penalty, I cannot frame any Idea: If I mistake not, the true Nature of Imputation is entirely lost in this Supposition. 3. Its unjust to inflict Punishment on an innocent Person, as so consider'd, and suffering without an Imputation of Offence is not Penalty. If Sin therefore, was not imputed to Christ, his Sufferings could not be of a penal Nature, which if they were not, no proper Satisfaction for Sin arises from his Death: At most, it was only a Condition of Pardon, and this the *Socinians* themselves freely grant us, who are avow'd Adversaries to the glorious and important Doctrine of real Atonement and Satisfaction. 4. To justify a Person, who is not righteous, as so considered, is as contrary to Truth and Equity, as it is to condemn and punish the innocent. If therefore, Men are not righteous in themselves, nor made so by the Imputation of another's Obedience, their Justification must be an illegal Act, and plainly contrary to all the known Rules of Equity and Justice: And without Justification, a Man can have no Title to the Reward,

(g) Page 399.

which the Law promiſes only in Caſe of Obedience to its Precepts, to be perform'd either by Men themſelves, or by a Surety for them.

Arg. II. *May not the ſinful Actions of the Father be imputed to the Poſterity, ſince the Children were in the Father naturally, when he committed thoſe Sins? Is not* Levi *ſaid to pay Tithes in* Abraham, *in* Heb. vii, 9. *becauſe he was yet in the Loins of his great Grandfather, when he paid Tythes to* Melchiſedec? The Author anſwers to this Argument thus, 1. *The Apoſtle expreſſes it, not as Matter of ſtrict reaſoning, becauſe he adds the Words,* as I may ſo ſay, *to intimate, 'tis rather an Alluſion or Emblem, than ſtrict reaſoning.* 2. *If there could be ſuppoſed any Advantage by this natural In-being of all Men in* Adam *to ſupport the Imputation of his Sin to them, yet there can be no Neceſſity of it, for Chriſt was not naturally in us, tho' our Sins were imputed to him. This Imputation of Sin therefore, to the one or the other, ſignifies only the transferring of Guilt, Condemnation or Puniſhment, and not the Imputation of the ſame evil Actions, or the transferring them from* Adam *to, us or from us to our bleſſed Saviour* (*b*).

I reply, 1. 'Tis not ſuppos'd, that *Abraham* and *Levi* were conſider'd as one Perſon, by which *Abraham*'s Act of paying Tithes might become his, or be accounted the Act of *Levi*, as well as the Act of *Abraham*, for tho' *Abraham* was *Levi*'s Progenitor, he was not his Repreſentative. But as *Adam* was the common Parent and Root of Mankind, he alſo was conſtituted the Head and Repreſentative of all his natural Deſcendants;

(*b*) Pages 399, 400.

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he and they were conſidered as one Perſon by the Law, which he violated, hence his Act of Diſobedience became theirs, or chargeable on them, as well as on him, and they were reckon'd to ſin in him, and fall with him in his firſt Tranſgreſſion. 2. Therefore, the Imputation of *Adam's* Offence, does not merely follow upon the natural In-being of all Men in him; but it ariſes from his being their Repreſentative: He indeed was the only proper Perſon to be conſtituted ſuch a Head, to the whole of the human Race, becauſe he alone is the common Parent and Root of all Men. 3. Chriſt was not naturally in us; but yet he might be, and actually was conſtituted the Repreſentative Head of his Seed. He and they were conſidered as one in the divine Mind, hence our Sins became his, and his Righteouſneſs becomes ours or is imputed to us. 4. From what has been before obſerv'd, 'tis evident, that unleſs *Adam's* Sin is imputed to us or reckoned ours, as well as his, we are unjuſtly ſubjected to Condemnation, Miſery and Puniſhment on Account of that Sin: For, to deny the Imputation of that Offence, and yet grant that we ſuffer in Conſequence of it, neceſſarily ſuppoſes, that we are condemned and puniſhed, conſider'd as innocent, than which there is nothing more unjuſt: And it is equally apparent, that unleſs our Sins were imputed to Chriſt, he could not ſuffer the Puniſhment due to them, for no innocent Perſon as ſo conſidered, can be made the Subject of Condemnation and Penalty, without a manifeſt Violation of Juſtice, in the higheſt Degree imaginable.

Arg. III. *There is a particular Compariſon, between our being made or conſtituted Sinners by*

the Diſobedience of Adam, *and our being made or conſtituted righteous by the Obedience of Chriſt.* The Author's Anſwer to this Argument is a very obſervable one, 'tis this. *The* Jewiſh *and all the* Eaſtern *Writers deal in very ſtrong Figures and Expreſſions, to ſignifie plain and obvious Things. And therefore there is ſome Allowance to be made in the Explication of them, or when we reduce them to plain Language* (*i*).

I reply, 1. That the inſpired Writers many Times uſe elegant and ſtrong Figures on various Subjects, is evident enough, and this muſt be allow'd a peculiar Grace and Beauty in their Stile, which is far above the Imitation of ſome, who pretend to diſcover Defects and Blemiſhes in it, as much for Loftineſs and Majeſty, inſtructive Alluſions and beautiful Metaphors, as it is for Conciſeneſs, Eaſe and Simplicity. 2. But we muſt not imagine, that the inſpired Pen-men make Uſe of figurative Modes of Speech without any Evidence, that they ſo do, and take the Liberty to interpret their Words, in a Senſe quite different from and far below the proper and natural Import of them, without a ſolid and ſubſtantial Reaſon for it, taken either from the Nature of the Subject, concerning which they ſpeak; or from the Scope and Deſign of the Writer, for if we may indulge to ſuch an Imagination, no evangelical Truth will be capable of Defence from Scripture, nor will it be found poſſible to detect and refute any Error, however great, by the Help of the ſacred Pages. 3. The Truth in the Caſe is really this: The Subjects of which the Apoſtle in this Place diſcourſes, are myſterious, and of the Number of the *deep Things of God*; but the Language in

(*i*) 401.

which

which they are expreſſed, is eaſy, plain and natural, yea too plain and ſtriking, for any Perſon whatever to interpret it in a Conſiſtency with a Denial of the important Truths of the Imputation of *Adam*'s firſt Offence to his Poſterity, and of the Imputation of Chriſt's Obedience to his People. 4. The Scope of the divine Writer requires us to underſtand his Words, in their obvious and natural Import, and will not allow us to explain them, as if they were figurative, and more elevated and ſtrong, than the Nature of the Things about which he writes required. It is his general Deſign in this Diſcourſe to prove two Things. Firſt that *Adam*'s Sin, is the Cauſe of Condemnation and Death to all his Seed. Secondly, That Chriſt's Obedience is the Cauſe of Juſtification and Life to all his Seed. (1.) He aſſerts Sin and the Sin of one Man to be the Cauſe of Death. (2.) That Sin is not imputed where there is no Law. (3.) That Death had reigned from the Time of *Adam* to *Moſes*, even over ſuch a Part of Mankind, as had not ſinned, in the Manner *Adam* did, *i. e. perſonally*, whereby it is not to be doubted Infants are intended. And therefore Mankind were under a Law, before the Delivery of the Law on Mount *Sinai*, by the Hand of *Moſes*, and this Law threatened Death in Caſe of Diſobedience, and ſince many ſuffered Death, who had not actually ſinn'd, they muſt be under an Imputation of Guilt contracted by another: For the Apoſtle plainly ſuppoſes an Imputation of Sin to all who are ſubject to Death, and concludes, that by the Offence or Diſobedience of one Man, we are made or conſtituted Sinners. farther he ſuppoſes throughout his Diſcourſe, that it is Sin imputed, which ſubjects Men to Condemnation and Death, and that it is

Righteouſneſs

Righteouſneſs imputed, which intitles Men to Juſtification and Life. And therefore, there is a manifeſt Neceſſity to interpret his Words, in their plain and obvious Senſe, his Scope and Drift will by no Means allow us to think, he here uſes figurative Expreſſions or Language ſtronger than the Nature of the Subjects, about which he treats will bear, as this Author falſely imagines he does. In the remaining Part of the Author's Anſwer to this Argument, 'tis obſerved, that *a Conveyance of Sin from* Adam, *and a Communication of Grace and Holineſs from Chriſt may be intended in this Diſcourſe.* To this I reply, (1.) In this Place there is no Mention of our natural Depravity and Corruption, in Conſequence of *Adam's* Sin. (2.) Nor is any Mention made of our Sanctification by Chriſt. His whole Diſcourſe is of the Imputation of Sin, of one Sin, and of the Sin of one Man to Condemnation and Death: And of the Imputation of the Obedience of one, *i. e.* Chriſt, in order to Juſtification and Life. Sanctification enters not into his Diſcourſe in this Place. The Author argues, *that there was not a real Imputation of Sin to the Scape-goat or a real Infliction of Puniſhment.* Both theſe Things are freely allow'd, becauſe that was not a Subject capable of either: But ſtill both are true of Chriſt the Antitype, if he made a real and proper Atonement for Sin, which glorious and important Point is not now to be prov'd, I hope it has been already done.

Arg. IV. *It cannot properly be called imputed Righteouſneſs, if the righteous Actions themſelves are not imputed, for in proper Speech, the Reſult of Chriſt's Righteouſneſs,* i. e. *the Right to Impunity*

punity and eternal Life, which he procured for us, is given to us rather than imputed. To this says he, I answer and grant, this is the very Language of Scripture, it is called, the Gift of Righteousneſs, Rom. v. 17. *Eternal Life which is the Reſult of Chriſt's Righteouſneſs, is the Gift of God through Jeſus Chriſt.* Rom vi. 23. *And the Forgiveneſs of Sins is given to Iſrael.* Acts v. 31. *Yet let it be obſerved, that the very Reward it ſelf, is ſometimes ſaid to be reckoned or imputed in Scripture* Rom. iv. 4. *The Word is* λογιζεται, *which our Tranſlators have conſtru'd imputed in the next Verſe* (*k*).

I reply, 1. Conferring of Benefits, it is certain, cannot properly be called an Imputation of them. Imputation is an Act in the divine Mind towards Men: A Communication of Favours to Men, is a gracious Act of God upon them, which are very different and diſtinct Ideas: The latter is not the ſame with the former, nor may be put for it. 2. The Word ſignifies to reckon, account, eſteem or repute, as well as to impute or place to Account: Thus in theſe Words, *I reckon,* λογιζομαι, *that the Sufferings of this preſent Time,* not I impute (*l*). So in this Text, *We are accounted* ελογισθημεν *as Sheep for the Slaughter,* not we are imputed as Sheep (*m*), *&c.* And this muſt be the Senſe in which the Word is uſed in this Scripture: *are counted* λογιζεται εις σπερμα *for the Seed,* i. e. are reckoned or reputed, not imputed for the Seed (*n*). More Inſtances might be produced, where the Term is taken for Account, Eſteem or Reckoning; but theſe, as I ſuppoſe, are ſufficient. The Senſe of *Rom.* iv. 4. is plainly this: *To him that work-*

(*k*) 493. (*l*) Rom. viii. 18. (*m*) ibid verſe 36. (*n*) ver. 8.

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eth, i. e. who obeys the Law, *the Reward is reckoned*, or accounted *a due Debt*. It is the Judgment formed of his Right and Title to Life, upon the Foundation of his Obedience to the Law, which is deſign'd, and not the Imputation of the Reward to him, that is intended. 3. The Word ſignifies to impute, or place to the Account of a Perſon, an Action righteous or unrighteous: Thus in theſe Words: *I pray God it may not be laid to their Charge*, μη αυτοις λογισθειη (*o*) and alſo in this Scripture: *Unto whom God imputeth* λογιζεται *Righteouſneſs* without *Works* (*p*). 4. When a righteous Action is imputed, a Man is accounted or reckoned juſt, upon the Imputation of that righteous Action: and when a ſinful Action is imputed or plac'd to the Account of a Perſon, he is thereupon reputed or eſteem'd Unrighteous. But without the Imputation of Righteouſneſs or of Sin, Men cannot be eſteem'd Juſt or Unjuſt.

Socinus objects ſeveral Things to the Imputation of our Sins to Chriſt; but they are ſuch as will be found very eaſy of Diſpatch.

Object. I. *It obſcures the Glory of the Grace of God, which is diſcovered in delivering Chriſt to Death for us, for if our Sins were imputed to Chriſt, then in that Act he proſecuted his own Right.*

Anſw. 1. God maintain'd and vindicated the Honour of his Juſtice, in the Imputation of our Sins to his Son, and in the Infliction of that Puniſhment on him, which they demerit. 2. Herein alſo the Glory of his Grace ſhines with the *brighteſt Luſtre*: His Blood being a proper Price or valuable Conſideration for our Diſcharge from Guilt, is no Diminution or Leſſening of the Glory of

(*o*) 2 Tim. iv. 16. (*p*) Rom. iv. 6.

divine

divine Grace in our Forgiveneſs: Since the Proviſion of Chriſt as a Redeemer, is wholly and ſolely to be attributed to the Riches of that Grace.

Object. II. *Chriſt could not then be an Example to us, in his Death, for the Sins of others cannot be imputed to us.*

Anſw. 1. Chriſt was an Example to us, in what he ſuffered from the Hands of Men, and we ought to imitate him, in Patience, Meekneſs, and Gentleneſs, when we are rudely treated for his Sake, and the Good of his People and Church. 2. But he was not an Example to us, in what, and as he ſuffered from the Hand of God, who commanded the Sword of Juſtice to awake againſt him, and to ſmite him, in order to the Redemption of his Body the Church.

Object. III. *How can our Sins be imputed to us, if they were to Chriſt?*

Anſw. Adored be divine Favour for it, they are not imputed to us: For, *God was in Chriſt reconciling the World to himſelf, not imputing their Treſpaſſes unto them.*

Object. IV. *Two Things are required to the Imputation of another's Sins.* (1.) *There muſt be a perſonal Conjunction or Union between him, to whom they are imputed, and the Perſon, whoſe Sins they are.* (2.) *The other is, he muſt have ſinned, and imitated his Wickedneſs, on whom they are charg'd* (q).

Anſw. 1. Chriſt was abſolutely free from all ſinful Pollution in himſelf, for *he did no Sin, neither was Guile found in his Mouth.* 2. But there is a moſt near Union between Chriſt and his

(q.) De Jeſu Chriſto Servatore, Pars tertia Cap. 3.

People

People, a nearer Union than can ſubſiſt between one Man and another: He is the Head and they are his Members: *They are Bone of his Bone, and Fleſh of his Fleſh*: And 'tis this cloſe and intimate Union which is the Foundation of the Charge, of their Sins on Chriſt, and of the Imputation of his Righteouſneſs and Obedience to them. And therefore *Socinus* had no juſt Cauſe, as his Manner was, to *inſult, triumph*, and *pronounce* the Doctrine of the Imputation of Sin to Chriſt, *falſe, abſurd*, and *impious*, which he inſolently and rudely does. I am very ſorry that the Author of the *Ruin and Recovery of Mankind*, has in any Degree imitated him, in ſuggeſting it to be a *blaſphemous* Doctrine: Such I am well aſſured it will never be prov'd.

CHAP. IV.

Shews, that Faith is not a Condition of our Juſtification, and that it is not imputed to us for Righteouſneſs.

I. A *Proper Condition is an Addition to a Promiſe, by which we will that what is to be granted, or to be, ſhould be conferr'd, in Caſe ſome other Thing is done. And therefore two Things enter into the Nature of a proper Condition. A Delay to fulfil the Promiſe, and an Uncertainty of the Beſtowment of the Thing promiſed. For if the Condition*

Condition is not fulfill'd, Right to the Benefit promiſed on that Condition, cannot take Place (r).

Some have apprehended, that Faith is a proper Condition of our Juſtification by the Righteouſneſs of Chriſt. That an everlaſting Righteouſneſs is brought in, for the Juſtification of Sinners; that it is accepted of God to ſuch a Purpoſe; and, that it is in itſelf ſufficient to that end, are granted; but it is not allow'd to be imputed to any particular Perſon, except upon the Condition of believing in Chriſt. Againſt this Opinion, I object Thus, 1. This Principle ſuppoſes, that Chriſt was not made under the Law, nor obey'd it, for one Man, more than another: Or that he as much deſigned the Juſtification of *Judas* by his Obedience, as the Juſtification of *Paul* or *Peter*, which is entirely inconſiſtent with that peculiar Love he bore to them, and in which *Judas* had no Intereſt. 2. There is a fœderal Union between Chriſt and thoſe Perſons, on whoſe Account he fulfill'd the Law: He is their Head, and they are his Members, which can only be ſaid of *the Church of the firſt-born, who are written in Heaven*, who are his Body, and to whom he is a Head excluſive of all others; to them therefore, he had a particular View, in his Obedience to the Law, and only intended the Juſtification of thoſe Perſons. 3. As we have before prov'd, this Condition is not in

(r) Conditio, ut alibi quoque definivimus, eſt adjectio, qua id quod dari aut fieri volumus, confertur in aliquem Caſum: Ad quem Modum hic definitur. Itaque duo hæc Conditionem faciunt, Dilatio, et Caſus, ſive incertus Eventus——Vis Conditionis omnis hæc eſt, ut pendente ea nihilum debeatur ea impleta perinde habeatur, ac ſi ab Initio pure debitum fuiſſet; deficiente, quaſi nulla unquam fuiſſet Obligatio.—— Vinnii in Inſt. Imper. Comment. Lib. 3. Tit. 16. de Verborum Obligationibus, p. 561, 562.

the

the Power of Men to perform. Now it would be an Impeachment of the Wiſdom of Chriſt, and no Inſtance of Goodneſs in him, to deſign his Righteouſneſs, as the Matter of our Acceptance with God, upon an impoſſible Condition. 4. If God gives that Grace to Men, which effectually enables them to fulfil this Condition, the Nature of a proper Condition, as to us, is loſt: For Juſtification with Reſpect to Men becomes abſolute, and what there is of Conditionality in it, is not on our Part, but on the Part of God. 5. If all thoſe are not juſtified, for whom Chriſt obey'd the Law, with a View to their Juſtification, he is diſappointed of the End he propos'd to himſelf in his obeying of it, then he *magnified the Law, and made it honourable* in vain, as to theſe Perſons, which may not be thought, any more than that he dy'd in vain. 6. Since Chriſt knew, that God would not enable ſuch Men to believe, who are not of his Sheep, for Men continue in Unbelief, becauſe they are not of that happy Number: *Ye believe not, becauſe ye are not of my Sheep*, he muſt be ſuppos'd to intend, the Juſtification of ſuch Perſons, as he certainly knew never could be juſtified, which can't be thought without a manifeſt Impeachment of his Wiſdom: Nor conſiſtent with his Submiſſion to the Father's Will. 7. This ſuppoſes, that a Believer for a Time is not juſtified but condemn'd, for according to this Opinion, Faith is prior to Juſtification, which if it is, then a Believer may be conſidered as an unjuſtified Perſon, at leaſt until after his firſt Act of Faith; but thus he may not be conceived of.

II. Some are of Opinion, that Faith, i. e. the Grace of Faith is imputed for Righteouſneſs, as the *Socinians* and *Arminians*. Dr. *Doddridge* declares

clares himſelf to be of this Mind, tho' he alſo believes the Imputation of Chriſt's Righteouſneſs, which *Arminius* likewiſe did. *I have ſaid*, (ſo he ſpeaks) *that I believe both*, i. e. *that the Righteouſneſs of Chriſt is imputed to us, and that our Faith is imputed for Righteouſneſs* (*s*). And ſays Dr. *Doddridge, all manner of Imputation ſeems to be a Metaphor, taken from Books of Account, between Creditor and Debtor. To impute any Act of Sin, or of Obedience, is therefore properly no other than to ſet it down to his Account. The great God of Heaven and Earth is repreſented in Scripture, with humble Condeſcenſion to our Manner of acting and conceiving of Things, as keeping a moſt exact Book of Records and Accounts, in which things are regiſtred concerning every one of us, which he will bring into that final Review and Survey, by which our Characters and States ſhall finally be determin'd. And as a moſt exact and perfect Obedience is a Debt which we owe him, as our great Creator, Benefactor, and Governor; ſo on the Breach of his Law, we owe him ſome proper Satisfaction for it. In this view, we are all charged as Debtors, poor, miſerable and inſolvent Debtors in the Book of God: Innumerable Sins are imputed, or ſet down to our Account: And were Things to go on in this Courſe, we ſhould e'er long be arreſted by the divine Juſtice, and being found incapable of Payment, ſhould be caſt into the Priſon of Hell, to come out no more. But God in Pity, to this our calamitous State, has found out a Surety and a Ranſom for us, and has provided a Satisfaction in the Obedience and Sufferings of his Son; which is what we mean by the Righteouſneſs of Chriſt, or his active and paſſive Obedience. It is with a gracious Regard to this,*

(*s*) Reſponſ. ad 31 Artic. Artic. 4.

to expreſs his high Complacency in it, and if I may ſo ſpeak his pleaſing Remembrance of it, that all who are finally juſtified and ſaved, meet with divine Acceptance and Favour: Or to purſue the Metaphor open'd above, the Righteouſneſs of Chriſt is in the Book of God, imputed or ſet down to their Account, as that by which the Debt is ballanced, and they are intitled to ſuch Favours as righteous Perſons might expect from God. But then it is an invariable Rule in the divine Proceedings, that this Righteouſneſs, or this Atonement and Satisfaction of Chriſt, (for I think it matters but little, by which of theſe Names it ſhall be called) be a Means of delivering thoſe, and only thoſe, that believe. Purſuant therefore to the aforeſaid Metaphor, when any particular Perſon believes, this is ſet down to his Account, as a moſt important Article, or as a Memorandum (if I may ſo expreſs it) in the Book of God's Remembrance, that ſuch a one is now actually become a Believer, and therefore is now entitled to Juſtification and Life by Chriſt. In this Senſe his Faith is imputed for Righteouſneſs. Yet it is not regarded by God, as the grand Conſideration which ballances the Account, or indeed as paying any Part of the former Debt, which it is impoſſible it ſhould; but only as that, which according to the gracious Conſtitution of the Goſpel gives a Man a Claim to that which Chriſt has paid, and which God has graciouſly allowed as a valuable Conſideration, in regard to which he may honourably pardon and accept all who ſhall apply to him in his appointed Way, or in the Way of humble believing, as Faith was deſcribed above (t).

On this extraordinary Paragraph we may remark as follows. 1. It is ſuppoſed that the Satiſ-

(t) Serm. on Salvat. by Grace, 15, 16, 17, 18.

faction

faction of Chriſt is not real and proper; but is graciouſly allowed of God as a valuable Conſideration for our Diſcharge, altho' it is not ſo in itſelf, for if ſo it is, it is not a Favour to allow it to be ſuch. 2. That this was paid for ſuch, as may have no Claim to it for want of Faith. The Churches of Chriſt, in *Northamptonſhire*, may expect to ſoon hear the univerſal Extent of Chriſt's Death in expreſs Words aſſerted, when they are ſufficiently prepared for it, by ſuch artful and ſly Inſinuations of it. 3. That it is Faith which intitles Men to this Satisfaction of Chriſt's, ſuch as it is allowed to be: We have thought that it was God's Acceptation of it for us, and his Imputation of it to us, that made it ours, and not any Act which we perform, but it ſeems this old Proteſtant Doctrine proves a Miſtake. 4. It is here ſuppos'd, that we are not conſtituted and made righteous, by the Imputation of Chriſt's Righteouſneſs to us; but receive Favours from God, as if we were righteous, tho' in Reality we are not ſo made. 5. It is expreſsly affirm'd that Faith, i. e. the Grace of Faith is imputed for Righteouſneſs: So ſay *Papiſts*, *Socinians*, and *Arminians*, the learned Man, if that will afford him any Degree of Pleaſure, may obſerve, that all who are averſe to the moſt important Point of the truly reform'd Religion, *viz.* the Doctrine of Juſtification by the Imputation of the Righteouſneſs of Chriſt ALONE, differ not from him, in this his Opinion of the Imputation of the Grace of Faith for Righteouſneſs. 'Tis not a little ſtrange that ſuch a Congregation as that at *Rowel* in *Northamptonſhire*, ſhould preſs the Publication of Doctrine, quite the Reverſe of what they have been faithfully inſtructed in, by a Succeſſion of able and judicious Miniſters, for many Years, and which they have pro-

feſs'd to cordially believe: But tho' they ſo did, I can't perſuade myſelf to think, that they will give up the glorious Truths of the Reality and Perfection of Chriſt's Satisfaction, the Inconditionality of an Intereſt in it, and in the Remiſſion of Sin, ariſing from it and ſecured by it. Nor that of Juſtification by Chriſt's Obedience without any Act of ours.

I would here advance ſome Arguments to prove that the Grace of Faith is not imputed for Righteouſneſs. 1. If Faith is imputed for Righteouſneſs, it is either the Act of Faith only, or it is the Act with the good Works, which attend it and ſpring from it: If it is the Act of Faith itſelf, then we are juſtified by an Act of our own, and in Juſtification God imputes not Righteouſneſs to us without Works; but on the contrary, he imputes to us in order to Juſtification, an Act or Work of our own, for ſuch is Faith. If Faith in Connection with its Fruits, Repentance and holy Obedience, is imputed to us for Righteouſneſs, then we are juſtified by Works, and therefore this great Benefit with all the Fruits attending it become due to us, and the Reward is not reckoned of Grace; but of Debt, if the Apoſtle's Reaſoning is right. 2. If Faith itſelf is the Matter of our Acceptance with God, then he juſtifies us, on Account of an imperfect Work, for ſuch is our Faith, and by Reaſon of the Imperfection of it, we become liable to Condemnation accoring to the holy Law of God, which requires abſolute Perfection in order to Juſtification: So that an Act to which Remiſſion is neceſſary, is the Foundation of our Juſtification before the awful and holy Tribunal of God. Nothing more falſe or abſurd than is this, that an Act which in ſtrict Juſtice deſerves Puniſhment, becauſe of its defective

defective Nature, is accepted of God, as our juſtifying Righteouſneſs, and intitles us to divine Benefits, will ſoon be invented. 3. In Juſtification God either accounts us perfect and ſinleſs, or imperfect and deficient in the Practice of our Duty: If he reckons us perfect, then Faith which is imperfect cannot be our juſtifying Righteouſneſs in his Sight, that is, if his Judgment is formed of us according to Truth: If God juſtifies us as imperfect, then he pronounces Men righteous, who are unrighteous, for one ſingle Act of Offence againſt the Law, juſtly denominates a Man a Tranſgreſſor, and this his Act of Diſobedience ſubjects him to legal Condemnation, and will be an eternal Bar to his Juſtification by his own Acts of Obedience, how ſincere ſoever. 4. If Men are juſtified by Faith itſelf, they have whereof to Glory, and Boaſting is not excluded, eſpecially as Faith is thought to be produced, by the Concurrence of the human Will, with the Operations of divine Grace, and Men are ſuppos'd in Part at leaſt, to be the Cauſe of their differing from others. 5. Upon this Principle a Believer cannot truly acknowledge, that his pureſt Acts and beſt Services conſider'd in themſelves, expoſe him to Condemnation according to the Law: Nor hath he Reaſon to pray, that God would *not enter into Judgment with him*; but on the contrary, this he is to expect, and is to be juſtified or condemn'd, as he obeys or diſobeys that Law, which requires Faith, as a Condition of his Juſtification. 6. Neither may Believers renounce a Dependance on their Works, for if God has expreſly declared, that he will juſtify them, on Account of any Acts, or Act of theirs, they ought not to reject thoſe Acts, or that Act,

in the great Buſineſs of their Acceptance with the Majeſty of Heaven; but agreeable to his revealed Will, place their Hopes of Juſtification therein, and not act ſuch a prepoſterous Part, as the Apoſtle muſt be ſuppoſed to do, (if this Doctrine is true) who *counted all Things* except the *Righteouſneſs of Chriſt, but Dung*, Σκυβαλα *Dog's Meat* (*u*), as the Word ſignifies, and of no Conſideration in the momentous Affair of his Juſtification before God: Nor may he frame ſuch an Opinion of himſelf, and of all his own Righteouſneſs, as the Church does of herſelf and of her Righteouſneſs: *We are all as an unclean Thing, and all our Righteouſneſſes are as filthy Rags.* Before I diſmiſs this Point, it will be proper to anſwer an Argument, advanced in Favour of the Imputation of the Grace of Faith for Righteouſneſs. The Argument is this, it is expreſly ſaid, *that Faith was imputed to* Abraham *for Righteouſneſs*, Rom. iv, 22. Anſw. Faith either intends the Grace or the Object of Faith; it is ſtrenuouſly inſiſted on by *Papiſts*, *Socinians* and *Arminians*, and by ſome others, who perhaps would not be thought to be of either of thoſe Parties, that the Grace of Faith is intended: But various Things may be objected to it, taken from the Context and the Thread of the Apoſtle's Diſcourſe, which will not I apprehend, admit of eaſy and ſolid Anſwers; as, 1. The inſpired Writer in Chapters the firſt and ſecond, and in the firſt Part of the third Chapter of this Epiſtle, largely proves the univerſal Corruption of human Nature, and thereupon infers this Concluſion in the 20th Verſe, *By the Deeds of the Law, no*

(*u*) Phil. iii, 8.

Fleſh

Fleſh can be juſtified in the Sight of God. 2. He lays down this Propoſition in the 21 Verſe: *The Righteouſneſs of God is manifeſted and witneſſed to, by the Law and the Prophets*, which is the Matter of our Acceptance in Oppoſition to Works. In the 22d Verſe he diſtinguiſhes this Righteouſneſs from Faith: *Even the Righteouſneſs, which is by Faith of Jeſus Chriſt unto all, and upon all them that believe, for there is no Difference.* The Grace of Faith, which is ſo plainly diſtinguiſh'd from the Righteouſneſs manifeſted and witneſſed to, by the Law and the Prophets, cannot be that Righteouſneſs itſelf. In Verſes 24, 25, 26, he expreſly declares this Righteouſneſs to be the Redemption and Propitiation of Chriſt, hence it is evident, that it was the Intention of the Apoſtle to prove, that the Matter of our Juſtification before God is not in ourſelves, but in Chriſt; on whom true Faith acts, as its proper Object, and therefore all Boaſting is excluded, and the Law is fully eſtabliſh'd in the Juſtification of Sinners, thro' the Perfection of that Righteouſneſs the Goſpel reveals. In the fourth Chapter, the Apoſtle enters upon the Proof of this important and glorious Doctrine, and produces *Abraham*, as an Inſtance of this free Juſtification, by the Righteouſneſs of God. In Verſe the 6th he calls it: *A Righteouſneſs without Works*: Faith is a Work, and therefore cannot be that Righteouſneſs. In Verſe the 11th he diſtinguiſhes this Righteouſneſs, from that Faith *Abraham* had, while he was uncircumciſed, and therefore his Faith could not be that Righteouſneſs, which was imputed to him, in order to his Juſtification. Circumciſion was to *Abraham* a Seal, not of his Faith, but of what God

had revealed and promis'd to him, as a Ground of his Hope and Truſt, which the Apoſtle calls the Righteouſneſs of Faith, and which is the Righteouſneſs that the Faith of *Abraham* had Reſpect to, and truſted in, and is imputed to ſuch who are not circumcis'd. In the 13th Verſe he again calls it the Righteouſneſs of Faith. In the 18th Verſe he mentions the divine Promiſe given to *Abraham*, as the Foundation of his Hope, and the Object of his Truſt. In Verſes 19, 20 and 21, he obſerves the Strength of *Abraham*'s Faith under the many Difficulties, which attended the Accompliſhment of that Promiſe, to which his Faith had Reſpect: And then aſſerts, that this Righteouſneſs of God, on which his Faith acted in ſo *eminent* a Manner was imputed to him Verſe the 22d. Beſides, another Thing which evidently ſhews, that it was not *Abraham*'s Faith itſelf, which was imputed to him for Righteouſneſs, but the Object of his Faith, is this: That which was imputed to *Abraham* for Righteouſneſs, is alſo imputed to others, to the ſame End, which can't be true of his Faith; but is true of the Object of his Faith, *viz.* the Righteouſneſs of God, which is to all, and upon all them, that believe without any Difference or Diſtinction. Thus the Apoſtle clearly proves the Propoſition laid down, that the Matter of our Juſtification, is not in ourſelves; but that it is the Righteouſneſs of God manifeſted, and witneſſed to, by the Law and the Prophets. To theſe Things we may ſubjoyn, that the Apoſtle in the next Chapter, profeſſedly treats of the Imputation of *Adam*'s Sin to his Poſterity, and of the Imputation of Chriſt's Obedience to his Seed, in order to Juſtification of Life. And therefore it could not be his Deſign in this Chapter to eſtabliſh the Doctrine

trine of Juſtification, by Faith, as an Act or Work of ours.

CHAP. V.

Contains Arguments to prove, that the Righteouſneſs of Chriſt is imputed to Men in order to Juſtification. And an Enquiry into the Foundation of the Charge of Sin on Chriſt, and of the Imputation of his Obedience to his People.

MY Deſign in this Chapter, is to offer to the Conſideration of the Reader, ſuch Arguments, which I apprehend clearly demonſtrate and prove, that Chriſt alone is the Subject of that Righteouſneſs, by which we can be juſtified in the Sight of God, and be intitled to eternal Life; they are as follow:

1. We cannot be juſtified by an imperfect Righteouſneſs: The Holineſs and Juſtice of God, *before whom the Heavens are not clean*, and who *charges his Angels with Folly*, is ſuch, that no Service tinctur'd with Sin, can ever be accepted with him, as in itſelf conſidered, and be the Foundation of the Acceptance of our Perſons in his Sight. He cannot eſteem an Action, which hath the leaſt Mixture of Evil in it, pure, and impute it to the Subject of it for Righteouſneſs: For if ſo, God muſt be thought to account his Creatures juſt and unjuſt, righteous and unrighteous,

teous, and that with a View to the ſame individual Actions, which imply a moſt manifeſt Contradiction, and therefore cannot be true. Our own Acts of Obedience are all defil'd, and when compared with the holy Law of God, deſerve the Name of *filthy Rags*: Of theſe filthy Rags we muſt be diveſted, and be cloathed *with Change of Raiment: With fine Linnen, clean and white*, that is to ſay, with a Righteouſneſs abſolutely pure and without any Spot, or elſe we can never be the Objects of divine Approbation. No ſuch perfect Righteouſneſs we have of our own, if therefore we are not furniſhed with ſuch a Righteouſneſs by our dear Redeemer, our Juſtification is a Thing impoſſible. God of his infinite Mercy grant, that ſuch as depend on their own imperfect Obedience, and now think of putting themſelves upon Tryal at the Bar of God, to be juſtified or condemn'd, as their Actions are agreeable or diſagreeable to his Law, may ſee the Danger of that Dependence, before their Appearance there, if not the Conſequence will be dreadful.

2. Juſtification is not of Works, or of the Works of a Law, that is to ſay, not by the perſonal Actions of Men performed in Obedience to any divine Law whatever, new or old: For there is *no Law given which can give Life*, and by which *a juſtifying Righteouſneſs*, may by Men be wrought out. To ſay, that if we are juſtified by the Righteouſneſs of Chriſt, we are juſtified by Works conformable to the Law, is a glorious Truth; but is no Objection to this Aſſertion, that *Righteouſneſs is imputed to us without Works*, in the Apoſtle's Senſe, who ſpeaks of Works in a perſonal View, or of Men's perſonal Actions. And therefore to infer from the Imputation of Chriſt's

Chriſt's Obedience, that we are juſtified by Works in ſuch a Senſe, as contradicts the Deſign of the inſpired Writer, concerning the Excluſion of Works, from having any Concern in Juſtification, is no better than an impertinent Cavil, and is moſt unworthy the lovely Name of Reaſoning. If Juſtification is of Works, or of the perſonal Actions of Men, it is not of Grace: It is of the one wholly, and excluſively of the other, it cannot be of both, of Grace, and of the perſonal Acts of Men too: Theſe are Oppoſites, and it is impoſſible they ſhould ever be blended, or enter into a Compoſition. *We are juſtified freely by the Grace of God, thro' the Redemption, that is in Chriſt.* His Righteouſneſs alone therefore, is the Cauſe, Matter and Foundation of our Acceptance with the divine Being.

3. Our Righteouſneſs is in Chriſt, he only is the Subject of it: *Surely ſhall one ſay in the Lord have I Righteouſneſs.* That it is a Righteouſneſs for Juſtification, which is deſigned in the Text, plainly appears from what is immediately ſubjoyn'd: In *the Lord ſhall all the Seed of* Iſrael *be juſtified.* We are juſtified in him, in whom our Righteouſneſs is, who is no other than Chriſt: Nor are we juſtified by any other Righteouſneſs, than what is in him; his Obedience therefore, is our juſtifying Righteouſneſs, and is imputed to us for our Juſtification.

4. One of Chriſt's glorious Titles is: *Jehovah our Righteouſneſs.* This *Name* of his, *is as Ointment poured forth*, which cauſes *the Virgins to love him.* It is our Righteouſneſs in the divine Account, which is the Matter of our Juſtification, Chriſt in the Eſteem of God, is our Righteouſneſs, and therefore we are only juſtified by

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and thro' him, or by the Imputation of his ſinleſs and perfect Obedience to us.

5. He is expreſly declared to be *the End of the Law for Righteouſneſs to every one who believes.* The Law of God required an exact Obſervation of all its Precepts, in order to Juſtification and Life: Through the Weakneſs of our Nature, it was impoſſible for us to keep it: God in infinite Goodneſs and Mercy to us ſent his Son, *in the Likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh, that the Righteouſneſs of the Law might be fulfilled in us*, i. e. by the Imputation of Chriſt's Righteouſneſs to us, which is commenſurable to the extenſive Commands of the Law. So that the Law now, as it was fulfilled by Chriſt for us, propoſes no ſuch End of Obedience to us, as obtaining Juſtification and Life, that End is brought about by Chriſt's Subjection to it, and Obſervation of it for us, as our Surety.

6. By the Obedience of Chriſt, we are made or conſtituted righteous: This only can be by the Imputation of that Obedience to us. Say ſome, we are intitled to the Reward, or God deals with us, as if we were righteous, on Account of Chriſt's Righteouſneſs; but we are not ſo made. If this Interpretation of Scripture is allow'd of, what Principles may not be defended, or what evangelical Truths can be eſtabliſh'd? It is only ſaying the Intention of the inſpired Writers, was to convey Ideas, very different to what their Terms are proper Signs of, Truth is baniſhed and Error is introduc'd: Nor have we any Way left us, to defend the former or detect the latter. If indeed the Language of Scripture, might be underſtood, in its proper Senſe and Meaning, we ſhould have nothing to fear, from the moſt ſubtle

tle and violent Oppoſers of the Goſpel. But this is a Favour which will not be granted us, tho' as we think, in Point of Right and Juſtice we may demand it: But we muſt it ſeems wait to ſee what Senſe ſome Perſons will pleaſe to put upon the Words of Scripture, different from their plain, natural and obvious Import, before we may ſafely interpret them, and yet none in the World know, how they came to be inveſted with this extraordinary Authority, which they aſſume to themſelves. No two Ideas are more different and diſtinct, than Obedience or Righteouſneſs, and the Reward, or the Reſult of Righteouſneſs and Obedience. We think, that when the Apoſtle ſays, *we are made righteous by the Obedience of one*, i. e. Chriſt, his Language was properly expreſſive of his Senſe; no, ſay ſome, he intended a very different Thing, not that we are made or conſtituted righteous; but we are proceeded towards, as righteous Perſons might expect to be, tho' ſuch this Obedience makes us not. If we take the Liberty to ask theſe Perſons, what Foundation they have to ſupport their Opinion, truly they are able to aſſign no other Reaſon for it, than, that to them the Thing expreſs'd ſeems not reaſonable, which with us is of no Weight at all; becauſe we know, that the Myſteries of the Goſpel, have always been cenſured, as irrational and fooliſh Notions by many.

7. God is well pleaſed, for Chriſt's Righteouſneſs ſake. With what is God well pleas'd for the ſake of the Obedience of his Son? We think it is with the Perſons of his People, who are the Objects of his infinite Delight, as he beholds them in the ſpotleſs Righteouſneſs of the Mediator, as ſo view'd he pronounces them *all fair and without Spot*. The Perſons of God's Elect are the Objects

of

of the eternal and invariable Complacency of Chriſt: *His Delights were with the Sons of Men*, before the World was framed. In no other View could they ſo be, than, as clothed with his own Robe of Righteouſneſs, and 'tis as inveſted therewith, *that God ſees no Iniquity or Perverſeneſs in them*, and declares them perfect: *Thou art perfect, through my Comelineſs, that I have put upon thee.*

8. Chriſt is the entire Cauſe of our Juſtification. One Branch of which, is our Diſcharge from Guilt, that is owing to his Sufferings, and Death: *Being juſtified by his Blood.* The other Branch of our Juſtification, is God's accounting us righteous; Chriſt ſolely and alone is the Cauſe of this, as he is of the former, or elſe he is only a *partial* Saviour, which we don't take to be true; on the contrary, we are fully perſuaded, that, he is a perfect Saviour, and *all in all*, to the Saints: ALL in their Acceptance with the Father, as well as in their Redemption, which he is not, if our Faith or Obedience is imputed to us for Righteouſneſs. Theſe Arguments are ſo clearly deducible from Scripture, and contain ſo much Evidence in them, that we think no Exception can reaſonably be made to them. If it would not be interpreted as expecting more than we ought, we ſhould deſire thoſe, who differ from us, in this grand Article of Faith, to produce at leaſt, one Argument equally clear, in Favour of their Opinion of Juſtification, by any Acts, or Act of our own, which if they will pleaſe to do, it ſhall have all the Weight and Conſideration the Importance and Evidence of it may require.

Query. What is the Foundation of the divine Proceedure in the Charge of Sin on Chriſt, and in the Imputation of his Righteouſneſs to his People?

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In the Reſolution of this Queſtion, lies no ſmall Part of the Myſtery and Glory of the Goſpel.

1. There is a moſt near and intimate Union between Chriſt and his People, that Union is the Ground of this Imputation in each Inſtance: If this Union is of ſuch as Nature, as cannot ſubſiſt between Men, then ſuch Acts may follow upon it, towards Chriſt and towards his People, as may not take Place in the Conduct of Men towards one another. And that this is really the Caſe, may be concluded, from the various Unions the Scripture uſes, to expreſs that of Chriſt and his People by. Chriſt is repreſented as the Vine, and his Saints as the Branches in him: He is the Huſband and his People are his Bride: They are Bone of his Bone and Fleſh of his Fleſh: They are of Him as *Eve* was of *Adam*. Chriſt and they conſtitute one Myſtical Perſon, they are his Members, and he is their Head: God conſiders them as one, in ſuch a ſenſe, as any Number of Men cannot be conſtituted one. Chriſt and they therefore may be treated, in ſuch a Manner, as no Number of Men may be by one another, by reaſon of the peculiar Conjunction between them. This Union is ſet forth by the moſt near in Nature, that of the Soul and Body; *There is one Body, and there is one Spirit.* As a reaſonable Soul, and a human Body united, conſtitute the Perſon of a Man; ſo Chriſt and his People conſtitute one myſtical Perſon, in the Repute of God, hence it is that their Sins were imputed to him, and that his Righteouſneſs is imputed to them.

2. Chriſt is their Surety, he is expreſsly called *the Surety of a better Teſtament.* The *Socinians* indeed ſpeak of him, as a Surety for God to Men, wherein

wherein they are followed by the *Arminians*. But this is no other than a mere Figment of theirs, invented with a Deſign to evade the Force of ſeveral Arguments, form'd from thence in Favour of the moſt ſolid and important Truths of the Goſpel. God had no need of a Surety, 'tis blaſphemous to imagine it. He is Truth and cannot but fulfil all his Promiſes and Engagements: He is omnipotent and able to perform all the good and great Things for his People, he gives them Reaſon to hope for. Chriſt therefore was a Surety for us to God, and not the Surety of God to us, as theſe Men affirm he is, without the leaſt Evidence from Scripture or Reaſon. 'Tis hence our criminal Actions were charged on him, and this is the Foundation of the Imputation of his Righteouſneſs or Obedience to us. Suretyſhip may be and frequently is allow'd of among Men, in Affairs of mere Debt; but it ought not to be admitted in capital or corporal Puniſhments, for Offences againſt the Law: The Reaſons are, no human Legiſlature have Power to require, or to accept of the Engagement of an innocent Perſon to ſuffer for a Tranſgreſſor: Juſtice obliges to protect the Life and Safety of every guiltleſs Subject: Nor is there ſuch an Union ſubſiſting among Men, or can be, as lays a proper Foundation, for the Law, or Legiſlature, to conſider them as one Perſon, and therefore the criminal Actions of one Man, cannot legally be charged on another: Neither hath any Man Power over his Life, or over the Members of his Body, but to preſerve it: He therefore may not engage to die, or to ſuffer the loſs of any Member, for and in the Stead of an Offender. But God had Power over the human Nature of Chriſt, and might will and deſign him to ſuffer for his People. Chriſt alſo had Power over his Life, and might

might diſpoſe of it, to effect the important End of the Redemption of Sinners. And ſince ſuch a Union ſubſiſts between Chriſt and thoſe Perſons, whom he intended to ſave, as is a proper Foundation for the Charge of their Offences on him, and the Imputation of his Righteouſneſs to them, he and they being conſidered as one by the Law, and were ſuch in the Repute of God; in neither of theſe ſingular Tranſactions, is there any thing abſurd, or inconſiſtent with Juſtice, tho' no ſuch Acts, may take Place in human Conduct.

3. Chriſt became ſubject to the Law by a ſpecial divine Conſtitution: He was not born under it, as all mere Men are; their Subjection to the Law follows upon their being the natural Deſcendants of *Adam*, to whom the Law was originally given, and his being to them a Repreſentative; but as Chriſt was not a natural Deſcendant of *Adam*: Nor was the firſt *Adam* a Repreſentative of the ſecond *Adam*, who is *the Lord from Heaven*; his Obligation to the Law ariſes not from his Birth; but he was made under it, by an Appointment peculiar to himſelf, to anſwer a ſpecial End, *viz.* the Redemption of ſinful Men: And therefore what the Law required of them, either in a Way of Suffering or Obedience, he became obliged by this divine Conſtitution to undergo and perform: And by Vertue of this peculiar Appointment, both are reckoned or imputed to them, without which, their Redemption from the Law, as a Covenant of Works threatening Death in caſe of Offence, and promiſing Life only on Condition of perfect Obedience, was impoſſible.

CHAP. VI.

Contains Answers to the Author's Objections, against the Imputation of Christ's Righteousness to his People: And also to the Objections of Socinus.

THE first Objection is contain'd in the latter Part of the third Remark, which the ingenious Author makes, the former Part of which is before considered. It is this,

Object. I. *The Scripture does not as I remember, in express Words assert——that the Righteousness of Christ is imputed to Believers* (x).

Answ. 1. If the Sense is found in Scripture it is sufficient, tho' the Terms are not expresly mentioned, and that it is, I hope is abundantly evident from what has been before observ'd. 2. But it may be, if it had been said expresly, that the Righteousness of Christ is imputed to Believers, the proper Idea conveyed by that Assertion, would not be admitted; but some figurative Meaning, would be invented, which the Terms of the Proposition do not properly import, and the Thought express'd would be deny'd. This Gentleman is pleas'd to acquaint us very plainly, that this Method would be taken, and I doubt it not. *If these Words*, says he, *were expresly written in the Bible, they could not reasonably be interpreted to*

(x) 403.

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any other Senſe, than that which I have explained in and by ſo many Examples, both in the Scripture Hiſtory and in common Life (y). I am very ſorry that ſo offenſive an Obſervation, as this is, fell from his Pen. (1.) The Thing is conteſted, as it is ſaid, becauſe the Scripture does not in expreſs Terms aſſert it. (2.) But what if the Scripture had expreſsly in theſe very Terms, and in this very Form aſſerted it, would the Doctrine have then been believed? No, it ſeems not: This brings to Mind what *Socinus* ſaid of the Satisfaction of Chriſt; *that if the Scripture had expreſsly aſſerted it, he would not believe it.* When once Men arrive to ſuch a Height of Prejudice againſt any Doctrine, their Conviction is hardly to be hoped for, whatever Evidence is offer'd in Confirmation of divine Truth: And therefore were we not conſtrain'd by Love to evangelical Truth, to appear in its Defence, as good we might leave them quietly to enjoy, and pleaſe themſelves with their corrupt Prejudices, and would do ſo; but that we know, we ought to *contend earneſtly for the Faith once delivered to the Saints.* (3.) To put a forc'd and unnatural Senſe on the Terms of Scripture, is not to interpret it; but is a manifeſt Corruption of the Word of God, and for which Men, unleſs I am greatly miſtaken, will one Day be accountable. (4.) If this Gentleman or any other ſhall be able to prove, that Obedience is Juſtification and eternal Life, i. e. that Obedience and Reward are the ſame thing, and not different and diſtinct Things then how much ſoever, I am perſuaded of the Truth and Importance, of the Imputation of Chriſt's Righteouſneſs to his People, I will no longer contend about it, but give it up as an Opinion never to be

(y) 404.

prov'd. (5.) I promiſe the ſame, upon his or any other Perſon proving, that to make Men righteous by the Obedience of Chriſt, is intitling them to Juſtification and Life, without conſidering them righteous by the Imputation of that Obedience to them, this may be done when it is prov'd that Righteouſneſs is Life or Reward, but not before. And therefore I am in no great Danger of being obliged by this Conceſſion, to part with a Doctrine, which in my Apprehenſion, is as important and glorious, as any recommended to our Aſſent and Faith, in the ſacred Word of God. (6.) To aſſert that Men are made righteous by the Obedience of Chriſt, is affirming the Imputation of that Obedience to them, with the ſtrongeſt Evidence imaginable: The Evidence is ſuch, as cannot be reſiſted; but by denying, that the Terms are uſed in their proper Senſe, without being able to aſſign one ſolid Reaſon, why they muſt be underſtood, in an improper one: Nay, which is more, when the very Scope and Deſign of the holy Writer, requires us to underſtand him, as ſpeaking, not in a figurative, but ſtrictly proper Manner, as is above obſerv'd, and I hope fully prov'd. (7.) The Inſtances in the Scripture-Hiſtory, which this Gentleman produces, are by no means parallel: *Abraham* and his Seed, *Phineas* and his Seed, *Gebazi* and his Seed, *Achan* and his Seed, were not conſidered as one Perſon by the Law, and therefore their Actions righteous or unrighteous, could not be imputed to their Poſterity. But Chriſt and his People are one, in the Eye of the divine Law, and in the Repute of God: Hence their Sins were charged on him, and 'tis hence his Righteouſneſs is imputed to them. (8.) All Affairs in common Life are at an infinite Remove, from the Nature of thoſe Things, now under our Conſideration.

Conſideration. Strange indeed! is there no Miſtery in the Goſpel, and are all divine Proceedures towards Sinners, and towards Chriſt, to be explained by the common Affairs of human Life? Why then is the Goſpel repreſented as a *Myſtery* and *the hidden Wiſdom of God in a Myſtery*? For what Reaſon does the Apoſtle ſpeak of the Doctrines of the Goſpel, particularly that of Redemption; as of the *deep things of God:* If it is a Matter ſo very obvious, and may be conſidered in the ſame Light, as Things in common Life? Sure this Eaſtern Writer, uſes very ſtrong and exalted Expreſſions indeed on a Subject, which hath not in the Nature of it, any thing of Sublimity or Depth, ſuitable to the Pomp and Grandeur of thoſe exalted Epithets, which he profuſely gives it. In Words there is a Shew of Something extraordinary, and far above all Affairs in human Life; but in Fact there is not. See the dangerous Tendency of departing from the known and eſtabliſh'd Senſe of Terms and Expreſſions uſed in the holy Scripture, without urgent Neceſſity for it. This is an intolerably bad Note, and I doubt not, but the good Gentleman will ſome Time or other, be heartily ſorry, that he ever wrote it.

Object. II. *This Satisfaction cannot be imputed to us properly.*

Anſw. Is there any improper Imputation of Righteouſneſs? To me it ſeems there is not. To impute an Action righteous or unrighteous, is to place it to the Account of a Perſon, on which he is reputed righteous or unrighteous, according to the Nature of that Action, which is imputed to him or placed to his Account. Either therefore an Act of Obedience is reckoned to a Man, or it is not; If it is, that is a proper Imputation of it,

If it is not, there is no Imputation at all. To ſay that Imputation is proper or improper, is at beſt ſpeaking very improperly. But why may not the Satisfaction of Chriſt be imputed to us? The Reaſon he aſſigns to ſupport this Objection is this,

Leſt we ſhould be ſaid to have ſatisfied, and made God a Recompence for our Sins. His Merit cannot be imputed to us in a ſtrict Senſe, for that would make us Meritors (z).

Anſw. 1. When the Action of one is imputed to another, that Action is ſtill to be conſidered, as the perſonal Act of him who perform'd it, and not the perſonal Act of him, to whom it is imputed. 2. The Imputation of Chriſt's Obedience to his People, ſuppoſes not, that they performed it, or were perſonally concern'd in thoſe righteous Actions, of which it conſiſts: Or that it is accounted their perſonal Righteouſneſs; This Imputation of it therefore, makes it not their perſonal Obedience, which the Objection evidently ſuppoſes, and ſince it ſuggeſts that which is not ſuppoſed to attend, or which in Fact does not, nor can attend the Act of Imputation, it fails of proving the Point, the Objector intends it as a Proof of: The Imputation of Chriſt's Merit to Men, does not make them Meritors, as this Author, with the *Socinians* moſt untruly affirms. The Author of a meritorious Action alone merits, becauſe that Action is only his perſonal Act: The Imputation of it to another, makes it not his perſonal Act, and therefore in Conſequence of the Imputation of that Action, he can't be ſaid to merit: But yet he hath a Right to all the Favours merited, by Virtue of the Imputation of that meritorious Action to him.

(z) 407, 408.

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2. No valuable End, I think, is answered by using Scripture Language, when Men explain away the proper Ideas that Language is expressive of: To what Purpose is it to say, the Obedience of Christ is imputed to Men, and that they are made righteous by that Obedience, when no such Thing is intended; but only that the Result i. e. the Effects of that Obedience are imputed, (which by the Way cannot be, for Favours may be communicated, but cannot be imputed) and made theirs or transferred to them? It is no better than trifling with the Word of God, and it will one Day appear, whether this is not done, with an Intention to impose on the less capable and discerning Part of Christians, who may not be able to discover, that the Doctrine of Scripture is deny'd, when a scriptural Mode of speaking is used, tho' the proper Ideas of the Language of Scripture are entirely explained away. For my Part, tho' I am desirous to hold fast the Form of *sound Words*, and would not part with, even Terms and Expressions by which divine Truths are properly express'd, and to use other Words capable of a Construction contrary to, or short of those Truths, in Complaisance to any Man: Yet, I cannot be content with the bare use of such Terms, without the Ideas they properly convey, for what are Letters, Syllables, and Words or Sounds, without those Ideas they are proper Signs of? Let Gentlemen, therefore, if they please, together with a Rejection of scriptural Doctrines, lay aside the Use of scriptural Expressions: However if they will not do this, they may be assured of being oppos'd in a Corruption of the Word, of God, tho' they express themselves in the Language of the Bible. *Socinus* vehemently opposes the Imputation of the Satisfaction and Righteousness of Christ; he pronounces it *impossible*, *absurd*, and

pernicious. This is objecting very ſtrongly, indeed, how he ſucceeds in ſupporting theſe Objections we ſhall preſently diſcover.

Object. I. Says he, *it is impoſſible*; which he endeavours to prove thus; *Chriſt was obliged to obey the Law for himſelf, as other Men are, and therefore his Obedience, cannot be imputed to others.*

Anſw. 1. Chriſt was *born* and *given* to the Church of God; or became Man with a View to the Salvation of his People; what therefore he did or ſuffered in Obedience to the Law, was for the Sake of thoſe, on whoſe Account he came into the World. 2. He was God, as well as Man: and his human Nature, being perſonally united with the Son of God, it was exalted to a State above that of mere Men; and he was not obliged to obey the Law, in order to his own Juſtification and Right to Life, as all mere Men are: For by Vertue of his perſonal Union with the Son of God, he had a Right to Heaven and Glory; his Title to Happineſs did not depend on his Obedience to the Law; but was the proper and neceſſary Reſult, of his being ineffably united with the divine Nature. Hence we read of his being made under the Law, *i. e.* by a ſpecial divine Conſtitution, with a View to the Redemption and Juſtification of others, as was before obſerv'd. He indeed denies the Divinity of Chriſt; but this is a Truth, which at preſent I take for granted, it not being called into Queſtion, by thoſe with whom I have now a more immediate Concern, tho' they, at leaſt ſome of them, have borrowed his Reaſoning in this Point, without his Principle on which he founds it. 'Tis this Union that is the Foundation of the infinite Merit,

Merit, which attended the Obedience of Chriſt; and 'tis owing to this, that it is available to the Juſtification of many. This effectually anſwers a ſecond Thing, offered by *Socinus*, to prove the Imputation of it is impoſſible; which is, *that it could not be imputed to more than one ſingle Perſon.* To which we may add Chriſt was appointed a Repreſentative Head to many, and he and they were conſidered as one by the Law: His Obedience therefore, may be imputed to every Individual of thoſe Perſons, to whom he was conſtituted ſuch a Head, upon the ſame Ground, as it is imputed to any one of them. He farther obſerves, *that if the Obedience of Chriſt is imputed to us, he muſt have obey'd for us, at our Will or Deſire*, which is juſt as true, as that one who pays the Debt of another, muſt do it at the Requeſt of him who owes it, if the Payment of the Debt is accepted by the Creditor; every one knows this is not neceſſary. God's Appointment and Chriſt's voluntary Engagement, were a ſufficient Foundation for the Imputation of his Merit, Satisfaction and Obedience to his People. It was not neceſſary, Chriſt ſhould ſuffer or obey the Law at their Motion and Will, in order to the Imputation of his Sufferings and Obedience to them.

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Object. III. *Its pernicious,* ſays he, *becauſe it diſſolves Obligation to Duty* (*a*).

Anſw. 1. It is certain Men will be obliged to all Acts of Holineſs, when Juſtification and Life depend not on the Practice of Duty, *viz.* when they will be in Heaven. 2. To ſay that Men are under no Obligation to Holineſs, becauſe that is not required in order to their Juſtification, is the ſame Objection, which was brought againſt the Doctrine of the Apoſtle; it ſeems therefore, very likely to be the Doctrine, which he ſo zealouſly recommended. 3. To affirm that if good Works are not neceſſary to Juſtification, they are

(*a*) De Jeſu Chriſto Servatore Pars tertia. Cap. 3.

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CHAP. VII.

Contains an Examination of the Author's Diſtinction of the real and relative Evil of Sin; his Miſtakes herein are noted. Sin not put for Obligation to Puniſhment, without a Charge of Offence. What he delivers on Guilt and Guiltineſs conſidered. His Thoughts of the Filth of Sin, are alſo taken into Conſideration: And ſome Animadverſions are made on the Author's Anſwers to ſeveral perplexing Queſtions, relating to theſe Subjects.

THE *Author of the Ruin and Recovery of Mankind*, diſtinguiſhes the Evil of Sin, into real and relative. 1. With Reſpect to the real Evil of Sin, he obſerves, *it conſiſts in its hurtful Nature and evil Qualities; whether it be conſidered in the Habits of the Mind, or in the*

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Actions of Life. 2. *The relative Evil of Sin,* ſays he, *conſiſts more particularly in its Reſpect to the governing Authority and Law of God, it is a Contrariety to that Law, partly in the very Principles and Habits of the Soul, as well as in the Actions of Life. But as this relative Evil belongs chiefly to ſinful Actions, it is more properly an actual Oppoſition to, or Violation of God's righteous Law, and ſo it ſubjects the Sinner to the Puniſhment, which that Law threatens* (*b*). 1. The ingenious Author is obliged to allow, that the relative Evil of Sin, extends itſelf to the Habits of the Mind, as well as to the Actions of Life, tho' more particularly and chiefly to external Acts; and therefore it bears Reſpect to the governing Authority and Law of God, of Conſequence the natural Depravity of our Minds, as well as our ſinful Actions in Life, renders us guilty in the Sight of God: Hence it is to be conſidered as a relative Evil of Sin, as well as a real Evil. 2. I cannot underſtand what this Gentleman deſigns by the Application of this Diſtinction, of the real and relative Evil of Sin, to the Habits of the Mind, and to ſinful Actions in Life: Unleſs it is to prove, that vicious Principles in Men, do not ſubject them to a Charge of Guilt and Condemnation by the Law. In a marginal Note he plainly acquaints us, that this is his Intention: *I do not remember,* ſays he, *the Word Guilt, which is the proper relative Evil of Sin, is ever in Scripture aſcribed to the Principle or Habit of Sin, without the Act.* His Opinion therefore, as it ſeems to me, is plainly this: That Sin, as it is an evil Habit in the Soul, is not any Part of our Guiltineſs before God. Which I take

(*b*) Pages 411, 412.

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to be an intolerable Error: Men at the Bar of God will, I am ſtrongly perſuaded, find the dreadful Corruption of their Hearts, charged on them as one Branch of their Guilt: For the divine Law requires *Truth in the inward Part*, as well as a ſtrict and perpetual Conformity of Life to its righteous Precepts. Such an Obſervation as this from ſome Perſons would be cenſured as *Antinomianiſm*, and how juſtly, I think any Perſon may eaſily diſcover. 3. The Mind of Man is an active, and ever thinking Power or Subſtance, as the ingenious Dr. *Watts* obſerves (*c*). As the Mind is depraved, it cannot think, will or deſire regularly, and therefore it conſtantly thinks, wills and deſires in an irregular Manner: *The Imagination of the Thoughts of the Hearts of Men, is only evil continually.* Now I would ask, whether our irregular Thoughts, and diſorderly Acts of our Wills and Affections are criminal? If it is allowed they are, why ſhould the Streams which flow from the Fountain of Sin in us, be accounted vile and abominable; and contrary to the Law, and the Origin from whence they take their Riſe not be ſo eſteem'd? I ſhould think, that as the Source and the Streams are of the ſame Nature, they both muſt be hateful and diſpleaſing to God. 4. When this Author ſays *without the Act*; he means either the internal Act of the Mind, or the external Act in Life: If he intends the latter, then the Apoſtle was miſtaken, in thinking that he ſinn'd, when he coveted; which will not ſoon be granted: If he means the internal Act of the Mind, when he is able, it may be expected of him to prove, that a reaſoning Power or Subſtance, which ever thinks, and is corrupt, may

(*c*) Philoſophical Eſſays. Eſſay 5. Sect. I.

think,

think, will and deſire, as it ought, or that the Habit of the Mind may be ſeparated from the Act; then he may conclude, that the Depravity of the Mind, is not any Part of our Guiltineſs before God; but not till this is done. The Reaſon of which is, tho' the Habit and the Act may be diſtinguiſhed, they cannot be ſeperated: As a Power of thinking, and Thought may be diſtinguiſhed, but cannot be ſeparated; for as a Man cannot ceaſe to think, he cannot ceaſe to think in a diſorderly Manner: 'Tis therefore a vain Thing, to diſtinguiſh upon the Habit and Act of Sin, in ſuch a Way, as to clear the Habit of Blame, and throw it all upon the Act. 5. If the internal impure Acts of Men are not relatively evil, then the Law of God hath no Concern with their Hearts, then Covetouſneſs, Pride and Envy, Malice and Revenge, as acted in the Mind are not criminal: Nor indeed any Act that is proper to the Soul, which is moſt falſe. 6. The Reaſon why the Guilt is charged on the Act, is, the Act is inſeparable from the Habit, as was juſt now obſerved, and the evil Habit of Sin, from which ſinful Acts ſpring, is conſidered or included in the Act. 7. It therefore is evident, that the evil Biaſs and Propenſity of our Hearts, ſubjects us to Condemnation and Penalty. 8. The Want of any Thing which enters into that Righteouſneſs, which the Law requires to Juſtification, renders us liable to Condemnation and Death. The Law commands Purity of Heart in order to Juſtification, and therefore the Want of it, and the contrary, *i. e.* Impurity, being found in us, ſubject us to Puniſhment and Death.

II. He aſſerts, that *Sin both in the old and new Teſtament, is put for the ſinful Diſorder of the Heart*,

Heart, and alſo for the Demerit of ſome evil Action (*d*).

Anſw. 1. I am of Opinion, Sin is never in the old Teſtament, put for Puniſhment, in an abſtract Conſideration from a Charge of the Crime deſerving the Penalty, I know of no Inſtance where it is to be ſo taken; nor has this Gentleman produced any ſuch. 2. It is not Fact, that Sin is ever put for Penalty in the new Teſtament, at leaſt ſo far as I can find, true it is, that Puniſhment may be and is included; but a Charge of Offence, is always ſuppoſed as the Cauſe of that Penalty. It is not put for Puniſhment in a ſeperate Conſideration from the Crime itſelf, in the new Teſtament, which is what this learned Gentleman intends, if I miſtake not his Senſe. When Chriſt is ſaid to be made Sin, it deſigns the Imputation of Offence, and an Infliction of Puniſhment, as the Reſult of that Charge of ſinful Diſorder on him, not his own, but his People's.

III. Guilt and Guiltineſs the Author enquires into; 1. *Guilt* and *guilty*, he apprehends, *denote a Perſon's Obligation to ſuffer Puniſhment* (*e*). But ſurely not without an Imputation of Sin itſelf: Guiltineſs is the Oppoſite of Innocence and Righteouſneſs, without which a Man is not intitled to a Reward; neither is or can any Man legally be obliged to ſuffer Puniſhment, without the Imputation of Offence. 2. He diſtinguiſhes Guilt into *Reatus Culpæ*, & *Reatus Pœnæ*, i.e. Guilt of Blame and Guilt of Puniſhment; what Foundation ſo ever it may be thought, there is for this Diſtinction relating to Guilt, the latter only follows upon the former, they are inſeperable: No Man is or

(*d*) Pages 214, 215. (*e*) Ibid.

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can in Juſtice be liable to Puniſhment, that is not guilty of Fault, either by Perpetration or Imputation *Reatus Pœnæ*, cannot take place, where there is not *Reatus Culpæ*.

IV. He obſerves, *That we never ſay a Man is guilty of the Fault; but when he is the actual perſonal Sinner* (*f*). Very true: The Reaſon of which is, an Offender and an innocent Perſon among Men, cannot become one Perſon in a legal Senſe. Says this Gentleman, *But he may be ſaid to bear the Guilt of Sin, or have the Guilt laid on him, when he is made liable or ſubject to the Puniſhment, by the Imputation of Sin to him* (*g*). I cannot well underſtand this: Sometimes Obligation to ſuffer Penalty, is all the Imputation of Sin that is allow'd of. Here Imputation of Sin ſeems to be conſider'd as a Thing diſtinct from it, which is the very Point we plead for, and ſhall be glad if it may be granted.

V. He obſerves, that *Guilt of Conſcience, or a Conſciouſneſs of Sin, is proper to the perſonal and actual Offender, and can never be transferred to another by Imputation* (*h*).

Anſw. Tho' our Saviour could not have the leaſt Conſciouſneſs of perſonal Offence, yet he was capable of having a painful Senſation of the Charge of Sin on him by divine Juſtice, and of the evil Nature of Sin, and of the infinite Anger and Diſpleaſure of God, demerited by thoſe Sins he bore; and he actually had a wounding Senſe of theſe Things, or elſe he was not puniſhed in his Suffering, for theſe are eſſential to divine Puniſhment, and enter into the very Nature of it: And if a Redeemer ſuſtained not Penalty, Satisfaction is not made, and therefore after all, we muſt embrace *Socinianiſm*.

(*f*) 416, 417. (*g*) ibid. (*h*) ibid.

There

2. No valuable End, I think, is anſwered by uſing Scripture Language, when Men explain away the proper Ideas that Language is expreſſive of: To what Purpoſe is it to ſay, the Obedience of Chriſt is imputed to Men, and that they are made righteous by that Obedience, when no ſuch Thing is intended; but only that the Reſult i. e. the Effects of that Obedience are imputed, (which by the Way cannot be, for Favours may be communicated, but cannot be imputed) and made theirs or transferred to them? It is no better than trifling with the Word of God, and it will one Day appear, whether this is not done, with an Intention to impoſe on the leſs capable and diſcerning Part of Chriſtians, who may not be able to diſcover, that the Doctrine of Scripture is deny'd, when a ſcriptural Mode of ſpeaking is uſed, tho' the proper Ideas of the Language of Scripture are entirely explained away. For my Part, tho' I am deſirous to hold faſt the Form of *ſound Words*, and would not part with, even Terms and Expreſſions by which divine Truths are properly expreſs'd, and to uſe other Words capable of a Conſtruction contrary to, or ſhort of thoſe Truths, in Complaiſance to any Man: Yet, I cannot be content with the bare uſe of ſuch Terms, without the Ideas they properly convey, for what are Letters, Syllables, and Words or Sounds, without thoſe Ideas they are proper Signs of? Let Gentlemen, therefore, if they pleaſe, together with a Rejection of ſcriptural Doctrines, lay aſide the Uſe of ſcriptural Expreſſions: However if they will not do this, they may be aſſured of being oppos'd in a Corruption of the Word, of God, tho' they expreſs themſelves in the Language of the Bible. *Socinus* vehemently oppoſes the Imputation of the Satisfaction and Righteouſneſs of Chriſt; he pronounces it *impoſſible*, *abſurd*, and

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(*b*) Pages 411, 412.

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to be an intolerable Error: Men at the Bar of God will, I am ſtrongly perſuaded, find the dreadful Corruption of their Hearts, charged on them as one Branch of their Guilt: For the divine Law requires *Truth in the inward Part*, as well as a ſtrict and perpetual Conformity of Life to its righteous Precepts. Such an Obſervation as this from ſome Perſons would be cenſured as *Antinomianiſm*, and how juſtly, I think any Perſon may eaſily diſcover. 3. The Mind of Man is an active, and ever thinking Power or Subſtance, as the ingenious Dr. *Watts* obſerves (*c*). As the Mind is depraved, it cannot think, will or deſire regularly, and therefore it conſtantly thinks, wills and deſires in an irregular Manner: *The Imagination of the Thoughts of the Hearts of Men, is only evil continually.* Now I would ask, whether our irregular Thoughts, and diſorderly Acts of our Wills and Affections are criminal? If it is allowed they are, why ſhould the Streams which flow from the Fountain of Sin in us, be accounted vile and abominable; and contrary to the Law, and the Origin from whence they take their Riſe not be ſo eſteem'd? I ſhould think, that as the Source and the Streams are of the ſame Nature, they both muſt be hateful and diſpleaſing to God. 4. When this Author ſays *without the Act*; he means either the internal Act of the Mind, or the external Act in Life: If he intends the latter, then the Apoſtle was miſtaken, in thinking that he ſinn'd, when he coveted; which will not ſoon be granted: If he means the internal Act of the Mind, when he is able, it may be expected of him to prove, that a reaſoning Power or Subſtance, which ever thinks, and is corrupt, may

(*c*) Philoſophical Eſſays. Eſſay 5. Sect. I.

think,

think, will and deſire, as it ought, or that the Habit of the Mind may be ſeparated from the Act; then he may conclude, that the Depravity of the Mind, is not any Part of our Guiltineſs before God; but not till this is done. The Reaſon of which is, tho' the Habit and the Act may be diſtinguiſhed, they cannot be ſeperated: As a Power of thinking, and Thought may be diſtinguiſhed, but cannot be ſeparated; for as a Man cannot ceaſe to think, he cannot ceaſe to think in a diſorderly Manner: 'Tis therefore a vain Thing, to diſtinguiſh upon the Habit and Act of Sin, in ſuch a Way, as to clear the Habit of Blame, and throw it all upon the Act. 5. If the internal impure Acts of Men are not relatively evil, then the Law of God hath no Concern with their Hearts, then Covetouſneſs, Pride and Envy, Malice and Revenge, as acted in the Mind are not criminal: Nor indeed any Act that is proper to the Soul, which is moſt falſe. 6. The Reaſon why the Guilt is charged on the Act, is, the Act is inſeparable from the Habit, as was juſt now obſerved, and the evil Habit of Sin, from which ſinful Acts ſpring, is conſidered or included in the Act. 7. It therefore is evident, that the evil Biaſs and Propenſity of our Hearts, ſubjects us to Condemnation and Penalty. 8. The Want of any Thing which enters into that Righteouſneſs, which the Law requires to Juſtification, renders us liable to Condemnation and Death. The Law commands Purity of Heart in order to Juſtification, and therefore the Want of it, and the contrary, *i. e.* Impurity, being found in us, ſubject us to Puniſhment and Death.

II. He aſſerts, that *Sin both in the old and new Teſtament, is put for the ſinful Diſorder of the Heart,*

Heart, and alſo for the Demerit of ſome evil Action (*d*).

Anſw. 1. I am of Opinion, Sin is never in the old Teſtament, put for Puniſhment, in an abſtract Conſideration from a Charge of the Crime deſerving the Penalty, I know of no Inſtance where it is to be ſo taken; nor has this Gentleman produced any ſuch. 2. It is not Fact, that Sin is ever put for Penalty in the new Teſtament, at leaſt ſo far as I can find, true it is, that Puniſhment may be and is included; but a Charge of Offence, is always ſuppoſed as the Cauſe of that Penalty. It is not put for Puniſhment in a ſeperate Conſideration from the Crime itſelf, in the new Teſtament, which is what this learned Gentleman intends, if I miſtake not his Senſe. When Chriſt is ſaid to be made Sin, it deſigns the Imputation of Offence, and an Infliction of Puniſhment, as the Reſult of that Charge of ſinful Diſorder on him, not his own, but his People's.

III. Guilt and Guiltineſs the Author enquires into; 1. *Guilt* and *guilty*, he apprehends, *denote a Perſon's Obligation to ſuffer Puniſhment* (*e*). But ſurely not without an Imputation of Sin itſelf: Guiltineſs is the Oppoſite of Innocence and Righteouſneſs, without which a Man is not intitled to a Reward; neither is or can any Man legally be obliged to ſuffer Puniſhment, without the Imputation of Offence. 2. He diſtinguiſhes Guilt into *Reatus Culpæ*, & *Reatus Pœnæ*, i.e. Guilt of Blame and Guilt of Puniſhment; what Foundation ſo ever it may be thought, there is for this Diſtinction relating to Guilt, the latter only follows upon the former, they are inſeperable: No Man is or

(*d*) Pages 214, 215. (*e*) Ibid.

can

can in Juſtice be liable to Puniſhment, that is not guilty of Fault, either by Perpetration or Imputation *Reatus Pœnæ*, cannot take place, where there is not *Reatus Culpæ*.

IV. He obſerves, *That we never ſay a Man is guilty of the Fault; but when he is the actual perſonal Sinner* (*f*). Very true: The Reaſon of which is, an Offender and an innocent Perſon among Men, cannot become one Perſon in a legal Senſe. Says this Gentleman, *But he may be ſaid to bear the Guilt of Sin, or have the Guilt laid on him, when he is made liable or ſubject to the Puniſhment, by the Imputation of Sin to him* (*g*). I cannot well underſtand this: Sometimes Obligation to ſuffer Penalty, is all the Imputation of Sin that is allow'd of. Here Imputation of Sin ſeems to be conſider'd as a Thing diſtinct from it, which is the very Point we plead for, and ſhall be glad if it may be granted.

V. He obſerves, that *Guilt of Conſcience, or a Conſciouſneſs of Sin, is proper to the perſonal and actual Offender, and can never be transferred to another by Imputation* (*h*).

Anſw. Tho' our Saviour could not have the leaſt Conſciouſneſs of perſonal Offence, yet he was capable of having a painful Senſation of the Charge of Sin on him by divine Juſtice, and of the evil Nature of Sin, and of the infinite Anger and Diſpleaſure of God, demerited by thoſe Sins he bore; and he actually had a wounding Senſe of theſe Things, or elſe he was not puniſhed in his Suffering, for theſe are eſſential to divine Puniſhment, and enter into the very Nature of it: And if a Redeemer ſuſtained not Penalty, Satisfaction is not made, and therefore after all, we muſt embrace *Socinianiſm*.

(*f*) 416, 417. (*g*) ibid. (*h*) ibid.

There

There is nothing more inconſiſtent in the World, than to deny the Imputation of Sin to Chriſt, and his having a painful Senſation of its vile Nature, and dreadful Demerit: And yet pretend to maintain the Doctrine of Satisfaction for Sin, by his Sacrifice and Death. If Chriſt had not a Senſation of theſe Things, his Soul was not made an Offering for Sin, or was not any other Way the Subject of Suffering, than as it was affected with his bodily Pains, and other afflictive Circumſtances, which attended him, from Devils and Men, which *Socinians* themſelves will never deny. 6. The ingenious Gentleman expreſſes himſelf in ſuch a Manner, if I underſtand him right, as is not very conſiſtent, it is thus, *The only Thing in Sin which can be transferr'd or imputed to any other Perſon, is the Obligation to ſuffer Penalty, or to make amends for the Violation of the Law.* To which he ſubjoins in the following Part of this Diſcourſe, *Therefore when I uſe the Word Guilt I deſire to be underſtood cheifly, or only, concerning that Liableneſs, Obligation or Subjection to Puniſhment, which Sin may bring any Man under, whether it be actually and perſonally committed by himſelf, or whether it be transferr'd to him only by Imputation* (*i*). How can theſe Aſſertions conſiſt together? 1. Obligation to ſuffer Penalty is the only Thing in Sin, which can be imputed to an innocent Perſon. 2. A Man is brought under a Liableneſs, Obligation or Subjection to Puniſhment by Sin, either as it is perſonally committed by himſelf, or as transferr'd to him only by Imputation. 1. If I miſtake not, that which is denied in the firſt Aſſertion, is granted in the Second; Obligation to ſuffer Penalty, and Sin, are conſidered as diſtinct Things in each

(*i*) 418.

Aſſertion. Sin itſelf is denied to be imputed in the firſt, to any but the actual Tranſgreſſor: And in the ſecond, Sin (as thus diſtinguiſhed from the Obligation to ſuffer Penalty,) is ſaid to be imputed to one, who is not the actual Offender, in order to his Subjection to Puniſhment. Either theſe Things are not conſiſtent, or there is ſome Obſcurity in the Manner of the Author's expreſſing himſelf, which I acknowledge, is with him an exceeding rare Thing. Or elſe the Difficulty only ariſes from my Want of Capacity to underſtand his Meaning, which of theſe it is, I leave with the Reader to determine. 2. Obligation to ſuffer Puniſhment is not any Thing in Sin; but is abſolutely diſtinct from it, tho' it is the proper and legal Reſult of it. If therefore it was only the Obligation to Puniſhment that was imputed to Chriſt; nothing of Sin was imputed to or laid on him. 3. If the Obligation to ſuffer Penalty ariſes from, and is only founded in a Charge of Sin, then an innocent Perſon, as ſo conſidered, cannot be the Subject of that Obligation to ſuffer Puniſhment. 4. Chriſt's Obligation to ſuffer Penalty muſt be moſt diſtinct from ours, if our Sins were not imputed to him: For our Liableneſs to ſuffering Puniſhment, reſults from a legal Charge of Sin. But if Sin was not imputed to him, his Obligation to ſuffer, infinitely differs from our Obligation to ſuffering: Nor did he take our Obligation upon himſelf, the Reaſon of which is evident: That Obligation to ſuffer, which only ariſes from a Charge of Sin, can never be ſeparated from it, any more than the Effect and Cauſe may be: An Effect cannot exiſt without its Cauſe, a legal Charge of Guilt or Sin is the Cauſe, and our Obnoxiouſneſs or Obligation to ſuffering is the Effect: And therefore Chriſt

Chriſt could not be any Way concerned in the Effect, ſeperately from a Concern in its Cauſe. And without this, his Sufferings could not be of a penal Nature; nor could any Satisfaction be made for our Sins by his Death.

IV. I proceed to obſerve what the learned Author ſays of the Filth of Sin, and here I muſt aſk his Pardon, for being obliged to ſay, I cannot perfectly underſtand him: Or if I do, that he is egregiouſly miſtaken in ſeveral Particulars.

1. I attend to the Senſe of the Word Guilt, which he deſires us to underſtand him in, when he uſes that Term in this Diſcourſe, *i. e.* chiefly or only of Obligation to Puniſhment. 2. I obſerve he aſcribes the Pollution of Sin to the Guilt or relative Evil of it, *i. e.* to our Obligation to Penalty. Now, why Obligation to Puniſhment, ſhould be thought vile and filthy, is to me a moſt inexplicable Thing, that is a righteous Effect which follows upon the Commiſſion of Sin, according to the Nature of the holy Law of God, and therefore can have nothing of Filthineſs or Pollution in it. He obſerves two Things in order to the Proof of it, 1ſt, *It is the Guilt of Sin that makes us offenſive to the divine Juſtice* (*k*). 1. If the Gentleman underſtands by Guilt, Obligation to Puniſhment: How is it poſſible to conceive, that this Obligation renders us offenſive to God? 2. If he intends by Guilt, the Evil of Sin itſelf, he uſes the Word in a Senſe different from what he profeſſes to do on this Subject, and would be underſtood to mean by it in this Diſcourſe. 3. 'Tis becauſe Sin is in itſelf a vile, filthy and abominable Thing, and contrary to the holy and pure Nature of God, that it is condemned by his

(*k*) Page 421.

Law, and ſubjects us to Penalty: The Pollution of Sin therefore, cannot be our Obligation to ſuffer Puniſhment. 2dly. Says he, *The Defilement of Sin is repreſented, as producing Shame and Fear in the Sinner in the Preſence of God* (*l*), what he now calls *Defilement*, he preſently calls by the Name of *Guilt*, i. e. our Obligation to Puniſhment: *Fear*, he obſerves, *is the Effect of Guilt, and Shame is the Effect of the Diſorder of Sin.* Again, he ſays, *The Guilt of Sin produces Fear, and the Diſorder of Sin produces Shame* (*m*). His uſing the Terms, Defilement and Guilt indifferently, and underſtanding by Guilt, Obligation to Puniſhment, is no Proof at all, that they are the ſame Thing, they are quite diſtinct Things, and cannot be the ſame. 3. Guilt being taken as it ought to be, for Sin it ſelf, and as charged on us, is a moſt filthy Thing, and ſubjects us to Puniſhment, and therefore produces both Fear and Shame in us. 3dly. He adds, *The Defilement of Sin is ſometimes repreſented, as debaſing the Nature of the Soul, and rendering it vile* (*n*). True it is ſo, and it actually does; but this is no Proof at all, that Pollution attends Obligation to Puniſhment: On the contrary, it is a ſtrong Objection againſt it: For Men become not vile thro' an Obligation to ſuffer the Evil of Puniſhment; but they become liable to Penalty, becauſe they are impure, and have acted a Part moſt polluted and vile. (2.) He propoſes another Method for Proof. 1. Says he, *we are ſaid to be* waſhed from our Sins, by the Blood of Chriſt, *Rev.* i, 5. *There the Defilement imply'd, muſt ſignify Guilt* (*o*). It is readily granted, if Guilt be taken for our ſinful Actions: But not if our Obligation to

(*l*) 422. (*m*) 423. (*n*) Ibid. (*o*) 424.

Puniſhment

Puniſhment is intended by Guilt, in which Senſe the Gentleman would have us underſtand it. 2. He hath two ſtrange Aſſertions. 1. Says he, *It is poſſible in the Nature of Things, that the Guilt of Sin and all Obligations to Puniſhment may be taken away from a Perſon by pardoning Grace, and yet the Impurity or ſinful Diſorder of the Soul may remain* (*p*). Anſw. 1. If this is rightly underſtood, I think it is true, not only that ſo it may be, but alſo that it actually is ſo: For I queſtion not, but the Elect of God are perfectly juſtified in his Sight, before their Regeneration, as conſidered in Chriſt. The Mention of the Poſſibility of this by me, ſome Perſons would pronounce at once to be *Antinomianiſm*, perhaps it may be more favourably treated in this Gentleman. But if it be meant that it may always remain, then it follows that a Man might be pardoned and juſtified, and yet remain for ever in a State of Enmity againſt God, which is impoſſible. 2. *It is poſſible alſo, that the Sinfulneſs and moral Diſorder, and evil Qualities of the Soul, may be removed by ſanctifying Grace, and yet the Guilt of paſt Sins may remain* (*q*). If this is true, then a Man might be call'd, who is not juſtified or whoſe Sin is imputed to him, *i. e.* a Perſon may be ſanctified and glorified, who is under a Charge of Sin. This Aſſertion will hardly be received by any, who have a tolerable Degree of Diſcernment in ſpiritual Things: But beſides, if Guilt be underſtood of an Obligation to Puniſhment, as this learned Perſon profeſſes to underſtand it, in this Diſcourſe, then a Man may be eternally happy, and yet not be free from an Obligation to ſuffer Penalty in Hell for his Sins. Theſe Aſſertions,

(*p*) 426. (*q*) Ibid.

eſpecially the latter (the former may be interpreted in a good Senſe) if I am not miſtaken, are very contrary to the true Nature of evangelical Truths, and afford no Support to the Point in View.

V. Let us conſider the Author's Anſwers, to ſome perplexing Queſtions, relating to theſe Subjects.

Queſt. 1. *Can the Defilement of* Adam's *firſt Sin be transferred to his Offſpring by Imputation?* The Gentleman grants it may with Reſpect to the *Guilt of his Sin:* But denies it *with Regard to the Pravity or Corruption of Nature* (*r*). If Guilt means an Obligation to Puniſhment, that is not the Defilement of Sin. Again, the Impurity of our Nature is not the Pollution that attended *Adam*'s firſt Sin; but it is the Conſequence of that Sin, as it was legally charged on him and on his Poſterity. So that the Conveyance of that Depravity, cannot be conſidered, as the Imputation of that Sin. Beſides, if his ſinful Act itſelf in Eating of the forbidden Fruit, is not charged on his natural Deſcendants, they muſt neceſſarily be eſteemed innocent, not having perſonally ſinn'd, and they muſt become corrupt without any Charge of Offence. This ſeems to me ſuch an Impeachment of the Juſtice of God, that I could much ſooner entirely give up the Doctrine of Original Sin, than embrace this Account of it: But this I cannot do, ſo long as I know any Thing of myſelf, of human Nature, and of the Word of God. Farther, the Defilement of *Adam*'s firſt Sin, as it is of every ſinful Act, was its Contrariety to the holy Law, and infinitely pure Nature of God. This is inſeparable from Sin,

(*r*) Page 428.

and

and without it, Sin would ceaſe to be Sin, the Imputation of his Act of Diſobedience therefore, to himſelf and to his Offſpring, was an Imputation of that Pollution to him and to his Seed, which is ever inſeparable from a ſinful Action.

Queſt. 2. *How far was our Lord Jeſus Chriſt, our great Surety, concern'd in the Filth or Defilement of our Sins? Some*, ſays he, *pronounce it boldly, that he took upon him the Filth and Pollution of our Sins, tho' at the ſame Time they miſtake, and ſuppoſe it to mean ſomething really diſtinct from the Guilt* (s). This is no Miſtake, that it is ſomething diſtinct from Guilt, if Guilt is underſtood of Obligation to Puniſhment: For there is no Filthineſs in that, Puniſhment is not Sin, nor can it be conſidered ſuch with the leaſt Propriety. Again, Pollution is inſeparable from a ſinful Action, as is above obſerved, the Imputation of Sin therefore, to any Subject, whether innocent or guilty in himſelf, in an abſtracted View from this Charge of Offence, muſt be allow'd to be an Imputation of Sin with its Filth and Pollution to him: But the Imputation of Sin with that Filthineſs which is ever inſeparable from it to Chriſt, ſuppoſes not, that he was rendered in himſelf impure, by that Imputation, and therefore there is no need, to reject the Doctrine of the Charge of Sin with its Pollution on Chriſt, which ſome do reject, as the learned Gentleman obſerves. This Author apprehends, *that our Obligation to Puniſhment was imputed to Chriſt.* But that is not Sin; it is abſolutely diſtinct from it, tho' a neceſſary Conſequence thereof. Again, Chriſt could not be legally obliged to ſuffer Puniſhment, without a Charge of Sin, for

(s) Page 429.

where that is not, the *formalis Ratio* of ſuch an Obligation is wanting, and therefore, he could not come under any ſuch Obligation. Nor can it properly be ſaid, that Chriſt made Atonement for our Guilt, *i. e.* our Obligation to Penalty, as this ingenious Perſon ſeems to apprehend. He concludes this Eſſay and the Book itſelf with expreſſing his Charity for all ſincere Enquirers after Truth, which he might have done, without making Conceſſions prejudicial to Truth. Charity to Men's Perſons may be very conſiſtently exerciſed, with a zealous, ſtrict and faithful Defence of every Branch of evangelical Truth. While we are charitable to Men, we ought not to give the leaſt Countenance to ſuch Opinions they embrace, as are diſhonourable to the divine Perfections, diminiſh the Glory of the Mediator, and are everſive of his Satisfaction: Which this ingenious Perſon does, in allowing that we ſuffer for *Adam*'s Sin, without the Imputation of it, and in ſuppoſing it ſufficient, as he ſeems to do, to believe that Chriſt ſome Way or other is the Author and Cauſe of our Salvation, tho' it be, for ought his Words imply, in the *Socinian* Way, without any Satisfaction for Sin by his Death. I fear his Charity to Men is not more extended, than his Zeal for the glorious Truths of the Goſpel is diminiſh'd.

POST-

POSTSCRIPT.

SINCE my Writing what precedes, the learned Author has publiſhed a ſecond Edition of his Book, with a Poſtſcript; wherein, he farther treats of the Infliction of Puniſhment, without a Charge of Guilt, and endeavours to clear it of ſome Objections. He repreſents it as the Opinion of thoſe, who are ſkill'd in the civil Law, that an innocent Man may ſuffer Puniſhment. If he had read their Writings with due Care, he could not, I think, have fallen into ſuch a groſs Miſtake: This he doubtleſs ought to have done, ſince he appeals to their Judgment in the Affair, his Neglect thereof, I cannot but apprehend will be thought inexcuſable. My Deſign here is to propoſe and give Anſwers to four Queries. They are theſe.

Query I. What is Puniſhment, and may it be inflicted on an innocent Perſon?

Query II. May not God puniſh an innocent Creature as ſo conſidered: Or without any Imputation of Sin or Guilt?

Query III. May God impute the Fault of an offending Creature to one who is innocent, in order

der to his Suffering Puniſhment: Or was it agreeable to his Righteouſneſs and Juſtice, to charge Sin on Chriſt, and puniſh him for it?

Query IV. If it will render the Doctrine of Chriſt's Atonement, leſs exceptionable, to ſtate it in ſuch a Manner and Light, as correſponds with the Conduct of Men in ſome Caſes of Penalty, why may it not be done, in order to compoſe Differences ſubſiſting among Chriſtians?

Why ſhould we delight in Obſcurity, and contend for Principles, which will not admit of an eaſy Explication and Defence, either from the common Notions, or Conduct of Men, when this Doctrine may be ſo ſtated, as to agree with the common Sentiments of Mankind, and may by that Means be more generally approved?

Query I. What is Puniſhment, and may it be inflicted on an innocent Perſon?

Anſ. It is the Infliction of Suffering or Pain, with relation to or on Account of Offence. I ſuppoſe it will be allow'd, that *Cicero* was no incompetent Judge in this Matter, and he defines it thus: *Pain or Torment is the Puniſhment of Sin* (*a*), *i. e.* when judicially inflicted, as he muſt be underſtood to mean. And *Grotius* it will certainly be granted, was well acquainted with the Nature of Penalty. His Definition of it is this: *Puniſhment in* the general Signification of it, *is the Evil of Suffering, which is inflicted for the Evil of Action* (*b*); and obſerves, *That he who puniſhes,*

(*a*) Supplicium autem eſt Pœna Peccati, Orat. in Piſon.

(*b*) Eſt autem Pœna generali Significatu, *malum Paſſionis quod infligitur ob malum Actionis.* De Jure Belli ac Pacis, Lib. II. Capt. 20. Sect 1.

that

that he may juſtly puniſh, muſt have a Right to puniſh, which Right, ſays he, *ariſes from the Fault of the Perſon guilty (c).* Now if to puniſh without Right is unjuſt, and if a Right to puniſh ariſes from Offence, then to puniſh an innocent Man, is the Infliction of Penalty without a Right to do it, and is a manifeſt Violation of Juſtice. Farther his Opinion is, *That no Man ought to be puniſhed beyond Deſert (d).* This is alſo obſerved by *Cicero (e).* If a Man is not to be puniſh'd beyond Deſert, then ſurely not without Deſert: If it is unjuſt to inflict greater Pain for an Offence, than that Offence deſerves, it can never be conſiſtent with Juſtice to puniſh without Offence. Now an innocent Perſon, as ſo conſidered, or without the Imputation of another's Crime, cannot be attended with any Deſert of Puniſhment, and therefore it is not lawful to puniſh him. He may not, as *Cicero* very rightly obſerves, *be brought into any Danger of Puniſhment (f).* *For the Guilty only,* as *Cicero* farther obſerves, *are to be puniſhed.* His Opinion was, That *it is cruel to puniſh the Crimes of Parents in Children (g).* *Philo* condemns the Practice *(h).* And *Vinnius* in his Commentary on the Inſtitu-

(c) Qui punit, ut recte puniat, Jus habere debet puniendum, quod Jus ex Delicto nocentis naſcitur. Ibid. Sect. 2.

(d) Puniendus Nem oeſt ultra meritum. Ibid. Sect. 28.

(e) Cavendum eſt etiam, ne major Pœna, quam Culpa ſit. de Offic. Lib. I. Cap. 25.

(f) Atque etiam hoc Præceptum Officii diligenter tenendum eſt, NE QUEM unquam innocentem Judicio Capitis arceſſas. Ibid. Lib. II. Cap. 14.

(g) Quæ eſt igitur Pœna? Quod Supplicium? Id mea Sententia, quod accidere nemini poteſt niſi *nocenti.* Orat. in Piſon. Nec vero me fugit, quam ſit acerbum, Parentum Scœlera Filiorum Pœnis lui. Epiſt. 12. ad Brutum.

(h) Δικαιοτατας ων τα Αμαρτηματα τουτων ειναι και τιμωριας. de Leg. Spec Lib. II.

tions

tions of *Juſtinian* the Emperor ſays, *It is not juſt, that the Heir ſhould ſuffer Puniſhment for the Fault of the Deceaſed* (*i*). And *Selden*, whoſe Judgment in this Point is of conſiderable Weight, obſerves, That *by the Reaſon and Eſſence of Puniſhment, properly ſo called, it ſhould be impendent on a Perſon for Sin or Guilt* (*k*). *The formal Cauſe of Puniſhment*, ſays he, *certainly conſiſts in this, that it is* τιμωρια, *or vindictive, or purgative, or expiatory, or ſome other Way bears Reſpect to Wickedneſs or Sin committed.* And adds, *Puniſhment properly ſpeaking, as it hath Place in any Right whatever, is taken for this, that it is the Evil of ſuffering for the Evil of Action; or that it is rendered, as an Evil of Puniſhment, for that which is the paſt Evil of Guilt*, viz. *Puniſhment is Avenging a Crime, or as the Greek Lawyers ſpeak* Αμαρτιματος Εκδικησις, i. e. *the Avenging of Sin* (*l*). To this Purpoſe, ſays *Hierocles*, *The Law taketh Vengeance on a Man, not ſimply, or as a Man; but as evil or guilty* (*m*).

(*i*) At cum Hæres in univerſum Jus defuncti ſuccedat, & regulariter tam in incommoda, quam in commoda, quæ Ratio eſt, quod in Propoſito tantum commodum Actionum pœnalium ad Hæredes tranſire placet? Nimirum quia æquum viſum eſt, Pœnam ex hac Succeſſione excipere, ne ibi Pœna ſit, ubi Noxia non eſt. Lib. IV. Tit. 12.

(*k*) Nam ex Ratione & Eſſentia Pœnæ proprie dictæ eſt, ut pro Peccato ſeu Culpa aliqua impendatur. de Jure naturali et Gent. Juxt. Diſcipl. Ebræ. Lib. I. Cap. 4.

(*l*) Formali enim Pœnæ Cauſa certe in hoc maxime conſiſtit quod ſit τιμωρια ſeu Vindicta atque ſatisfactoria, ſeu purgatoria, ſeu expiatoria aliterve Scelus, ſeu Peccatum commiſſum reſpiciat. Sed vero Pœna, proprie loquendo, atque ut in Jure qualicunque locum habet, ſumitur pro eo quod eſt malum Paſſionis pro malo Actionis, ſeu quod redditur ut malum inſequens Pœnæ pro eo quod eſt malum præteritum Culpæ. Scilicet Pœna eſt Noxæ Vindicta, ſeu ut Juriſconſulti Græci loquuntur, Αμαρτηματος Εκδικησις Culpæ Vindicta.

(*m*) Ου γαρ απλως του Ανθρωπου η Ανθρωπος κολαζει ο νομος, αλλ' η κακους. in Carm. Pythag.

Object.

Object. The Children of a Traytor ſuffer for their Father's Crime, although they are not guilty of Rebellion with him, nor is his Sin imputed to them.

Anſw. I. The King, or ſovereign Prince, is the Fountain of Honour: In ſuch a Stile Kings ſpeak of themſelves in the Creation of Peers, as *Selden* obſerves in his Titles of Honour (*n*). The King or ſupreme Magiſtrate confers Peerage or Dignity on a Subject, in a conditional Manner. He requires an Oath of Loyalty, and Subjection, which ſuppoſes a due Regard to the Laws of the Land; this is alſo obſerved by *Selden* in his Titles of Honour (*o*). Hence in caſe of Treaſon, the Perſon on whom Nobility or Honour is conferr'd, violates his ſolemn Oath, and forfeits his Dignity, nor may be ſuppoſed to have any longer, a legal Title to that Dignity or Honour. 3. It is a Rule with Lawyers, that Parents cannot convey greater Right than they have themſelves: Now, as a Traytor, by his Rebellion againſt his lawful Sovereign, forfeits his Title to Nobility and Honour, his Son cannot be intitled to that Dignity. 4. If a Subject holds his Eſtate by a Right from the Crown, which is many Times the Caſe, by treaſonable Acts, he forfeits his Title to it, his Right to that Eſtate ceaſes, and therefore no Right to it, from him, can devolve upon his Son. 5. Some have thought Confiſcation of Goods cruel and unjuſt, as *Cicero* (*p*), *Vinnius* (*q*), and *Chryſ-*

ten,

(*n*) A regali Solio, velut a Sole diſtenſi Radii, ſingulæ temporales prodeunt Dignitates. Second Part, p. 538.

(*o*) 1533.

(*p*) Primum, ut ne Pœna Capitis cum Pecunia conjungatur. Orat. pro Domo ſua.

(*q*) Illud autem durum & crudele videtur, quod ob Parentum Crimen etiam Liberi plectantur, perpetua nimium Egeſtate

&

ſten (r). 6. But allowing it juſt, it is not a Puniſhment to Children, tho' it is to their guilty Parent: This, as *Grotius* obſerves, ſome call *Damage or Suffering indirect, and allow it not to be Puniſhment*, and aſſign this obvious Reaſon for it: *Children have a Right to Nothing, but what their Parents poſſeſs to their lateſt Breath* (s). A Traytor forfeiting his Dignity, Eſtate and Goods, as well as his Life, he is degraded before his Condemnation, as *Selden* obſerves, in his Titles of Honour (t), or is reduced to a baſe Condition, to Diſgrace and Poverty, and therefore he has neither Dignity, Eſtate, nor Goods to leave to his Deſcendants. Hence it is evident that the Puniſhment wholly terminates on him, tho' his Poſterity may in an indirect Manner, ſuffer, or in Conſequence of that his Puniſhment; the Law ſuppoſing Traytors to have no Right to Honour, Eſtate, or Goods, and therefore no Right to either, can derive from him to his Children: For according to the Rule before-mentioned, he cannot convey farther Right, than he himſelf poſſeſſes: He is inveſted with no Right to either of theſe Things, as the Law ſuppoſes; hence it manifeſtly follows, no Right to them he can convey. Theſe

& Infamia. Sane Legi divinæ et vere Juſtitiæ repugnat. 2 Kings xiv. 2 Chron. xxv. Comment. in Inſt. Imper. Lib. IV. Tit. 18.

(r) Confiſcatio odioſa eſt, quia Liberis adimit Succeſſionem quæ eis competit de Jure Naturæ, tenditque in Perniciem eorum innocentes ſunt, quique Culpam Parentum ferre non deberent. Chriſtinæi Deciſ. Vol. I. Dec. 400. n. 99.

(s) Sic Parentum bonis confiſcatis ſentiunt quidem incommodum Liberi, ſed proprie ea Pœna non eſt, quia Bona illa illorum futura non erant niſi a Parentibus ad ultimum Spiritum eſſent conſervata. de Jure Belli ac Pacis, Lib. II. Cap. 21. Sect. 10.

(t) Second Part 810, 811.

Things

Things evidently prove, that the Children of a Traytor, are not puniſhed for their Father's Crime, tho' they ſuffer in Conſequence of it.

Vinnius, as was before obſerved, denies *that penal Actions againſt Heirs may be allowed, for this Reaſon, leſt there ſhould be Puniſhment, where there is no Guilt.* Pecuniary Puniſhments may indeed paſs to Heirs, yet not as Puniſhments; but as Debts due upon the Eſtate of the deceaſed, which they take poſſeſſion of, the Reaſon of which is, the Deceaſed and the Heir, are accounted as one Perſon, with Reſpect to the Eſtate or Goods convey'd and enjoyed. *Farther, ſomething afflictive may be enjoyn'd on a Perſon, or Benefit taken from him, by Reaſon of another's Crime: But not ſo as that the Offence is the proximate Cauſe of the Action, as it relates to the Right itſelf of acting: He who becomes a Surety for another's Debt ſuffers Damage; but the proximate Cauſe of his Obligation, is his Engagement itſelf. And hence it is, that the Evil inflicted on him takes its Meaſure or Degree, not from the others Fault; but from the Power he had in promiſing.* 1. *No Man may promiſe to die for another, becauſe he hath not Power over his Life.* 2. *Nor to loſe a Member, for Power is not given to a Man over the Members of his Body, but to preſerve it.* He may not injure himſelf, nor has a Power of inveſting others, with a Right of doing it. 3. *Baniſhment, and Loſs of Money, for another, is not properly Puniſhment.* 4. *Obligation to Puniſhment ariſes from Deſert, Deſert is perſonal, for this Reaſon, no Man free from Fault may be puniſhed for the Fault of another* (*u*).

5.

(*u*) Præterea notandum, interdum imponi alicui aliquid mali, aut boni aliquid auferri, Occaſione quidem alicujus Peccati; ſed

5. Achan's *Children*, Saul's, &c. *God exerciſed a Right of Dominion over, but not of Puniſhment*, Grotius (*x*). Upon the Whole, it appears, that Penalty may not be inflicted, without Relation to Fault or Sin imputed. *Grotius*, in his Defence of the Satisfaction of Chriſt, urging

ſed non ita ut Peccatum Cauſa ſit proxima ejus Actionis quod Jus ipſum agendi attinet. Sic qui Occaſione alieni Debiti aliquid promiſit malum potitur, ex veteri Verbo, ἐγγύα παρὰ δ'ατα. *Sponde, naxa præſto eſt*; at proxima Cauſa Obligationis eſt ipſa Promiſſio. Nam ut qui pro Emptore fide juſſit, non proprie ex Empto tenetur, ſed ex Promiſſo: Ita & qui pro derelinquente, non ex Delicto, ſed ex ſua Sponſione. Atque hinc fit quod malum illi ferendum Menſuram accepit non ex Delicto alterius, ſed ex Poteſtate quam ipſe in promittendo habuit——Occidi Nemo poteſt ex Fide Juſſione, quia ſtatuimus Neminem Jus tale habere in Vitam, ut eam ſibi adimere aut adimendam obligare poſſit——Quod de Vita diximus, idem & de Membris intelligi debet: Nam & in illa Jus Hominis datum non eſt, niſi Corporis ſervandi Cauſa. Quod ſi Exilium, ſi Pecuniarum Damnum in Promiſſione fuerit, & alterius Delicto impleta ſit Conditio, Damnum feret Fidejuſſor, quæ tamen in ipſo, ſi exacte loquimur, Pœna non erit. De Jure Belli & Pacis. Lib II. Cap. 21. Sect. 10, 11, 12. Nimirum æquum omnino eſt, Fidejuſſor ejus, quod pro reo ſolvit, recuperandi Cauſa Actionem Mandati dari, ne cui Officium ſuum ſit damnoſum: At Pœnæ Corporalis nulla eſt Reſtitutio: & quid proderit Fidejuſſori, reum eadem Pœnam, poſtea ſubire? Poſtremo Nemo contrahendo ſe ad Pœnam Corporalem obligare poteſt: Quoniam Membrorum ſuorum Nemo Dominus videtur, neque Juſtitiæ Ratio patitur, eum, qui non deliquit, Pœnam hujuſmodi ſuſtinere. Comment. in Inſt. Juſtin. Imper. Lib III. Tit. 21.

(*x*) Igitur ſi Morte immatura ac violenta rapit Liberos Acanis, Saulis, Jeroboami, Achabi, in ipſos Jure Dominii non Pœnæ utitur (Deus), ſed eodem Facto gravius punit Parentes. de Jure Belli ac Pacis. Lib. II. Sect. 14. His Diſtinctionibus poſitis dicemus Neminem Delicti immunem ob Delictum alienum punire poſſe, cujus Rei Ratio vera eſt—— Obligatio ad Pœnam ex Merito oritur: Meritum autem eſt perſonale, quippe ex Voluntate Ortum habens, qua nihil magis nobis proprium, unde αὐτεξούσιον vocatur. *Grotius* ibid. Sect. 12.

that

that it might, and Arguing on that Principle, rendered the Anſwer, on this Part of the Subject, very eaſy to *Crellius*, who pretty well underſtood the Law, and made a ſatisfactory Reply impoſſible to *Grotius*, without an Acknowledgment of a Miſtake in this Point. Let the Reader compare the fourth Chapter of his Book, with the Anſwer of *Crellius* to it, and with what he delivers here concerning Puniſhment, and he will be convinced of the Truth of this Obſervation.

It is in vain to think of eſtabliſhing the Doctrine of Chriſt's Satisfaction againſt the *Socinians*, who are not unskilful in the Law, by referring to the Conduct of Men in the Infliction of Penalty: For this Caſe is really *ſingular*, and has *no Parallel*, and it is utterly impoſſible that any thing of the like Nature, conſiſtent with Juſtice, ſhould ever be acted by Men. It will be always eaſy to prove, that Puniſhment properly ſo called, may not be inflicted on an innocent Perſon by Men: Since the Guilty and the Innocent cannot poſſibly become one in the Eye of human Laws, and Men have not Right to inflict Penalty; but upon a legal Charge of Guilt on the Perſon, who is the Subject of Puniſhment, and no Man is inveſted with Power over his Life, or over the Members of his Body, except to preſerve the one and the others; and therefore may not engage to ſubmit to Death, or Mutilation for the Fault and Crime of another. For tho' an innocent Perſon may ſuffer, in Conſequence of the Infliction of Puniſhment on a Perſon guilty, in ſome Inſtances, yet he is not, he may not be puniſhed without a Concern in the Guilt, from whence alone ariſes Obligation to ſuffer Puniſhment. Thus much in Anſwer to the firſt Query.

Query II. May God puniſh an innocent Creature, as ſo conſidered, or without the Imputation of another's Sin or Guilt to him.

Anſw. I humbly apprehend he cannot, for the Reaſons following:

1. God cannot but approve and juſtify an innocent Creature as ſo conſider'd, or as free from all Charge and Imputation of Offence, the Reaſon is evident: The innocent Creature is what God wills him to be according to his Law, and therefore it is impoſſible he ſhould, under this Conſideration, be the Object of his Diſapprobation. 2. An innocent Creature, as ſuch, cannot be the Subject of the Condemnation and Curſe of the Law of God: Becauſe the Law pronounces a Sentence of Condemnation, only, upon a Charge or Imputation of Fault or Sin. 3. Hence it neceſſarily follows, that an innocent Creature, as ſo conſider'd, cannot be impreſſed with a piercing Senſe of divine Vengeance againſt Sin. A Perception the guiltleſs Creature may have, of the Evil of Sin, and of the Wrath of God, which Sin demerits: Such a Perception the holy Angels, and glorify'd Saints doubtleſs have, and ever will have; but this is not attended with any Anguiſh or Pain of Mind: For it is only a Senſe of Sin, as charg'd or imputed, and of an Obnoxiouſneſs to divine Diſpleaſure on that Account, which can give the Soul Uneaſineſs and Torture. This ſeems to me ſo evident and demonſtrable, that nothing, I apprehend can be more ſo. The Saints I am perſuaded, will retain for ever a Conſciouſneſs of their ſinful Actions, and will never loſe the Idea of that Wrath, Curſe, and Vengeance, to which their Offences render'd them obnoxious: But this Conſciouſneſs, and this Perception of the proper Demerit

merit of their Guilt, occaſion no Uneaſineſs, Sorrow, or Pain; the Reaſon is, they are diſcharg'd of their Guilt, and are not the Objects of God's Diſpleaſure, to which it expoſed them; this muſt be allow'd, if their Happineſs in Heaven is granted to be complete. 4. Each of theſe Things enter into the very Nature of, and are eſſential to divine Puniſhment. Surely it is not to be thought, that God approves of any whom he puniſhes, that is to ſay, as they are the Subjects of his Act of puniſhing: And it is impoſſible, that a Creature under the ſame Conſideration ſhould be the Object of divine Condemnation and Juſtification; for theſe are certainly inconſiſtent Ideas, if any ſuch there be. Nor can God impreſs the Mind of a Creature, with a painful Senſe of his Wrath, who is not, under any Conſideration, the Object of his Diſpleaſure. Either therefore an innocent Creature cannot be the Subject of Penalty, or theſe Things do not enter into the Nature of divine Puniſhment: Or elſe Guilt is imputed to that innocent Creature, and in his ſuffering Puniſhment, he is conſider'd, not as he is in himſelf; but as guilty, by a Charge of another's Guilt on him, for whom he ſuſtains that Puniſhment. 5. God in puniſhing, acts as a Lawgiver and Judge: The Act of puniſhing therefore, is not an Act of Sovereignty, but of Righteouſneſs and Juſtice; and is agreeable to the Nature of his Law by which penal Suffering is threatened. Now if no divine Law is extant, which threatens Penalty without Relation to a Charge of Fault or Sin, it ſhould ſeem to follow, that Puniſhment cannot be inflicted on an innocent Creature, as ſuch, or without the Imputation of another's Guilt to him. I am firmly of Opinion, that no Law of God is to be produc'd, wherein penal Suffering is de-

ncurred, without Reſpect to Sin imputed, as the procuring Cauſe of that Denunciation of penal Evil, and if not, then no innocent Creature as ſuch, can be the Subject of divine Puniſhment. 6. What God hates in Men he cannot do himſelf. Nothing is the Object of God's Diſpleaſure; but what is contrary to the divine Nature: To puniſh the Innocent is diſapproved of God, becauſe it is a dreadful Violation of Right and Juſtice; and is therefore contrary to the eſſential Righteouſneſs and Juſtice of God: it being ſo, he cannot condemn and puniſh, without a righteous Charge and Imputation of Offence.

Query III. May God impute the Fault of a Criminal to one who is innocent, in order to his ſuffering Puniſhment, or was it agreeable to the Righteouſneſs and Juſtice of God, to Charge Sin on Chriſt, in order to his ſuſtaining the Penalty due to it?

Anſw. In this Queſtion we may obſerve, that thoſe, who plead for Chriſt's ſuffering Penalty, without a Charge of Guilt, in order to Satisfaction, can have nothing to object to the Righteouſneſs and Juſtice of God, in puniſhing his Son. The only Difficulty with them, is to reconcile the Act of the Imputation of Sin to Chriſt, with divine Juſtice, to which End, I would propoſe ſeveral Things to Conſideration.

1. Chriſt and his People are to be reckoned as one: He as Head and they as Members conſtitute one myſtical Perſon. Such a Relation ſubſiſts between him and them, as cannot ſubſiſt among Men, and therefore, as the Conjunction and Union of Chriſt and his People is ſingular and without a Parallel, ſuch Acts may follow upon it, both towards Chriſt himſelf as Head, and towards them, as Members, which cannot take place with

with Reſpect to any others, *viz.* The Charge of their Sins on Chriſt, and the Imputation of his Righteouſneſs or Obedience to them. 2. According to a ſpecial divine Conſtitution, he took their Place, Standing and Relation to the Law: Chriſt's being *made of a Woman*, was peculiar to himſelf; ſo alſo was his being *made under the Law* (*y*). In Conſequence of which, what the Law charg'd on them and demanded of them, is in Right and Juſtice chargeable on him, and he becomes reſponſible for them, in order to their Redemption from it, as a Law or Covenant of Works. This ſuppoſes the Imputation of their Sins to him, and the Imputation of his Righteouſneſs to them. 3. He voluntarily agreed to take their Debts upon himſelf, or to come under that Charge, which the Law exhibited againſt them: And therefore no injurious Part was acted towards our Saviour, in the Imputation of Guilt to him, any more than Injuſtice is done to a Surety for a Debtor, in charging a Debt to him, which he undertook to pay. 4. Chriſt bore our Sin, or was under a Charge of Guilt, but for a Time, and in order to make Satisfaction for it, and upon his making Satisfaction for Sin, he was acquitted and diſcharg'd of Guilt, which I apprehend is deſign'd, when it is ſaid: *He was juſtified in the Spirit* (*z*). If the Imputation of Sin to him had been perpetual, as it is to the Perſons of Sinners, the higheſt Injury had attended that Act, becauſe his Sufferings had then been endleſs in Duration, and he muſt have been rendered incapable of receiving any Reward, for his ſingular Submiſſion to the Will of God in bearing Sin; but this was not the Caſe: For, 5. Signal Honour is conferred

(*y*) Gal. iv, 4. (*z*) 1 Tim. iii, 16.

upon

upon Chriſt on Account of his ſubmitting to the Will of God, in this wonderful Affair: And therefore no Prejudice aroſe to our Saviour, from the Imputation of Sin to him (*a*). 6. No falſe or miſtaken Idea, attends the Doctrine of the Imputation of Sin to Chriſt: For he was not eſteemed the actual Tranſgreſſor, in that Act; but the Tranſgreſſions of others, with his full and free Conſent, were placed to his Account: The Debt charged on him, as he did not contract it, he was not reputed to have ſo done; but in Vertue of his own Engagement, it became his, and no otherwiſe. So that in this ſingular Caſe, there is nothing contrary to Truth, Juſtice and Righteouſneſs. 7. It is Fact, that the Minds of Men may be troubled about a ſinful Act, which was the perſonal Act of another, as that criminal Action is imputed to them, and ſubjects them to Puniſhment. *Adam*'s firſt Offence, was his perſonal Act: His Poſterity cannot have a Conſciouſneſs of committing it; but a painful Senſation may attend the Apprehenſion of a righteous Charge, and Imputation of that ſinful Action to them, by which they are made or conſtituted Sinners. And thus tho' it was impoſſible, that Chriſt ſhould have a Conſciouſneſs of our criminal Actions, as his perſonal Acts: Yet he might have, and actually had, a painful Senſation of the Charge of thoſe Actions to him, and of his Obnoxiouſneſs to Penalty on that Account. To deny this entirely deſtroys the Reality of his ſuffering Penalty, and of Conſequence the Truth of his Satisfaction. In Words Men may deny *Socinianiſm*; but unleſs this is granted, all that the *Socinians* contend for, may

(*a*) Phil. ii, 9, 10, 11.

and

and muſt be allow'd; becauſe without it, the Death of Chriſt cannot juſtly be conſidered as a Puniſhment inflicted on him, and therefore can't be ſatisfactory; at moſt, it was only a Condition of Pardon and Salvation, which the *Socinians* themſelves readily aſſent to.

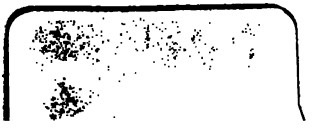
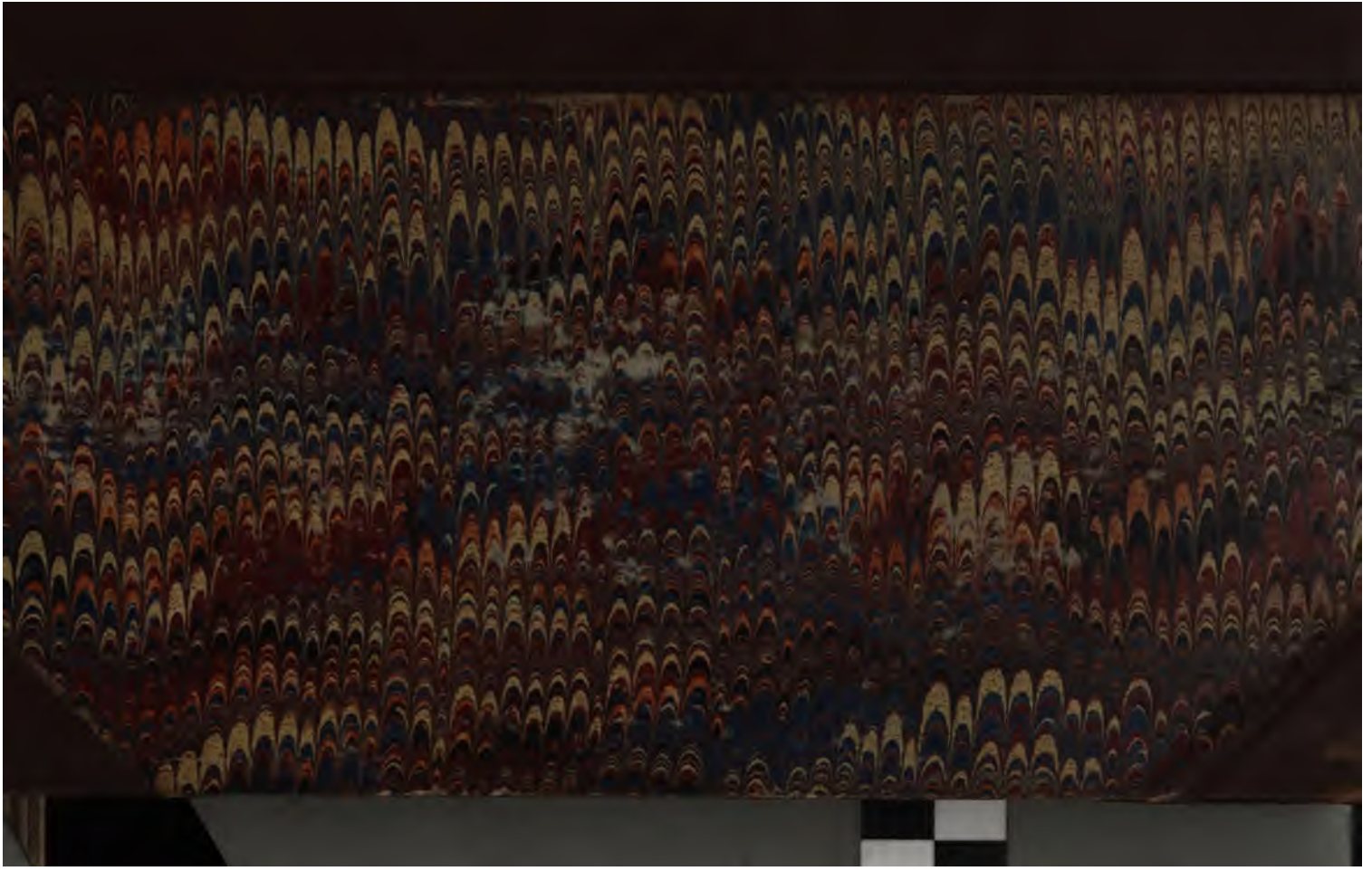
Query IV. If it will render the Doctrine of Chriſt's Atonement, leſs exceptionable, to ſtate it, in ſuch a Manner and Light, as correſponds with the Conduct of Men in ſome Caſes of Penalty, why may it not be done, in order to compoſe Differences ſubſiſting among Chriſtians? Why ſhould we delight in Obſcurity, and contend for Principles, which will not admit of an eaſy Explication and Defence, either from the common Notions, or Actions of Men: When it may be ſo ſtated, as to agree with the common Sentiments of Mankind, and may by that Means be more generally approved?

Anſw. 1. The Imputation of a Fault, and the Infliction of Puniſhment, are as diſtinct Ideas as can be; the Ideas of Colour and Sound are not more ſo. They be as different, as the Idea of a Cauſe and its Effect are. 2. Among Men Puniſhment cannot be inflicted, without a Charge of Offence. This I think is very clearly proved above: And alſo that Men have no Power to impute the criminal Action of an Offender, to an innocent Perſon; or to puniſh him for another's Offence. 3. This Doctrine ought to be eſteemed among the *deep Things of God*: It is his *Wiſdom*, yea his *hidden Wiſdom in a Myſtery*. With as much Reaſon therefore, it may be affirmed, that more Depth of Wiſdom, is not diſcovered in Nature than in Art, as that the Affair of puniſhing the innocent Jeſus to ſave Sinners,

Sinners, is to be explained by the common Notions and Actions of Men, in civil Life. A higher Affront, in my Opinion, can't ſoon be offered to God: Or a greater Reproach be caſt on the Goſpel, than ſuch a Way of ſtating this Doctrine carries in it. I am fully perſuaded it is acting a very bad Part, by what Motives or Views ſoever, a Perſon may be influenced to do it, and that it will appear ſo to be, when the Time of Diſputing ſhall have an End with Men.

FINIS.

Publiſhed by the ſame AUTHOR:

A *Diſcourſe* on the Prayer of JABEZ; recorded in 1 *Chron.* iv, 10. *And* Jabez *called on the God of* Iſrael, *ſaying, O that thou wouldeſt bleſs me indeed; and enlarge my Coaſt; and that thine Hand might be with me, and that thou wouldeſt keep me from Evil, that it might not grieve me. And God granted him that which he requeſted.* [Price One Shilling.] Alſo ſeveral other Tracts and Sermons. All Sold by AARON WARD.

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